The Christian's Life is a Piece of Chequer Work, made up of Sorrow and Joy.

OR, THE

BELIEVER'S GROUND of JOY

UNDER

Sorrowful Dispensations.

BEING

A comfortable poetical Paraphrase on several select Texts of Scripture, to comfort and support the distressed Christian in his Way to Glory.

By JOHN CHAPPELOW.

1 Pet. i. 6. *Wherein ye greatly rejoice, though now for a Season (if need be) ye are in Heavineſs through manifold Temptations.*

Rom. v. latter Part of the 2, 3, 4. *And rejoice in hope of the Glory of God. And not only ſo, but we Glory in Tribulation alſo, knowing that Tribulation worketh Patience, and Patience Experience; and Experience Hope; and Hope maketh not aſhamed, becauſe the love of God is ſhed abroad in our Hearts by the Holy Ghoſt, &c.*

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TO THE READER.

Candid Reader,

I *Herewith present thee with a Christian and serious Paraphrase on several Texts of Scripture, most (if not all) of which are adapted to the Case of a poor disconsolate Believer, under the many Pressures he may meet with in his Way through this waste-howling Wilderness to the heavenly* Canaan, *that Land which is the Glory of all Lands. And the various Texts are so attended, as may, by God's Blessing accompanying them, be helpful to him under the sad and unjust Reflections, he is apt to make on the Proceedings of a good God, in his sorrowful and straiten'd Circumstances, and may be a Means to hearten him along through all the Dark and gloomy Dispensations which his gracious and wise God is pleased to bring him, to that Rest which remains for him in the World above; and may also encourage him to entertain honourable Thoughts of God* as his God, *under the severest Providences that attend him, in as much as the God of Grace is pleased to put himself under the strictest Obligation that might influence our Confidence in him, and our Comfort that might justly arise from thence, by giving us his Word, the Promise of a faithful Covenant keeping God, who was never known to break it, or in the least to come short in any Thing he had said he would do for his People; and yet, as if that had been too little to oblige himself, and support our Faith, he superadds his Oath, both equally sacred,* That by Two immutable Things, in which it is impossible for God to lie, we might have strong Consolation, who have fled for Refuge, to lay hold on the Hope set before us, *Heb.* 6. 18. *And herein he stoops as low as it was possible for a God to do, for the Satisfaction of a dejected and doubting Creature, for other-*

wiſe there was no need to bind himſelf by his Oath, for his Promiſe was as immutable and as firm as his Oath: But to take away every Thing of Scruple that might be in the weak Faith of a diſtreſſed Believer, and that he might fully encourage him to flee to the Goſpel City of Refuge, the Lord Jeſus Chriſt, he is graciouſly pleaſed to put the Matter out of all doubt of his Faithfulneſs, by the additional Security of his Oath, to that of his never-failing Promiſe.

And yet, notwithſtanding all this full Security which the ſuper-abundant Grace of God has been pleaſed to indulge the poor Believer with, when under diſconſolate Circumſtances, and he has a gracious and ſuitable Promiſe handed out to him by the good Spirit of God, and begins to lay hold on it, and ſuck a little Comfort from this Breaſt of Conſolation, than the Devil ſtands (as I may ſay) at his Elbow, or looks over his Shoulder, and whiſpers him in the Ear, and plucks the Promiſe out of his Hand, and tells him, "This "is none of thine, What is this to thee? Thou art not the "Man; or, thou art not the Woman to whom this belongs; "this is for the true Chriſtian, that walks cloſely with God; "but thou knows, how, at ſuch a Time, and again, at ſuch "another Time, and in ſuch a Place, thou did ſo and ſo; "and in ſuch another Place, and in ſuch Company, thou "play'd the Hypocrite, ſo that this Promiſe is nothing "to thee: It may, indeed, be Matter of Comfort to the "ſincere Chriſtian, and thou may ſee how God bleſſes and "ſucceeds him in his Buſineſs and Affairs of this Life, "while thou art under frequent preſſing Difficulties; and how "the Holy and Juſt God blaſtes thee in all thy Attempts, "and purſues thee with daily Infirmities that attend thy "Perſon, or Vexations in thy Family in one Kind or other, "as an Indication of his Diſpleaſure; and therefore, thou "may eaſily conclude, that thou art not concern'd in ſuch a "precious Privilege as this is." And by theſe ſtrong Suggeſtions of a crafty Devill, the poor diſtreſſed Believer is bereav'd of the Comfort that the Promiſe has in it, unleſs wonderfully ſupported by the Grace of God.

I will therefore leave ſomething for ſuch a poor doubting, diſtreſſed Believer, on this Occaſion, to think on, and it is to tells him, that he can never truſt the Grace of God, his pardoning Grace, too far; he can never bring ſuch a ſoul, ulcerated,

rated, feſtered, and dangerous Diſtemper, to the great Phyſician, the skilful and compaſſionate Soul Surgeon, the Lord Jeſus, as he can not, or will not undertake, and make a Cure of, witneſs the Royal Pſalmiſt, Pſal. 103. 3. Who forgiveth all thine Iniquities, who healeth all thy Diſeaſes. *I know the Devil has an implacable Hatred againſt God, and that Attribute of his Grace which is the Glory of the Divine Majeſty,* (Exod. 33. 18, 19. And he ſaid, I beſeech thee, ſhew me thy Glory. And he ſaid, I will make all my Goodneſs paſs before thee, and I will proclaim, *&c.*) *And that he is alſo ſuch an inveterate Enemy to the Souls of Sinners, that he will do all he can to diſhonour and belie the Grace of God on the one Hand, and deſtroy precious and immortal Souls on the other, and where he cannot deſtroy, he will by manifold Wiles and Stratagems endeavour to diſturb and diſtreſs them, and therefore, under the hardeſt Circumſtances that we are in, or can be in, our great Duty is, to cry out earneſtly to God for aſſiſting Grace, to help us to maintain, and keep up a Senſe of the Goodneſs, Wiſdom, Power and Faithfulneſs of God, as a Preſervative againſt our Diſtruſt in, and under diſtreſſed Circumſtances; and, indeed, this is the genuine Property of true Faith, it ever empties the Soul of every Thing of Self, and has Recourſe to the Fountain, where all Fulneſs dwells, to thoſe Wells of Salvation which the God of Grace has provided for the needy, diſtreſſed, and doubting Believer; and whence the worſt, the vileſt of returning Sinners, may draw Water with Joy,* Iſa. 12. 3. *And the more we let down the Bucket of Faith into theſe Wells of Salvation; the more we draw of theſe Waters out of them, and the more Joy we have in this lively Act and Exerciſe of Faith herein.*

And that every dejected and doubtiog Believer may be fully and heartily encouraged, I ſay further, that the gracious compaſſionate God has ſo plentifully provided for the preſent Comfort and Joy of every dejected Believer, as well as for his future State of Glory, that he has made over all his glorious Attributes, all his precious Promiſes, all his powerful Providences, all his bleſſed Ordinances, and himſelf in all the many moſt endearing Relations into which he hath taken his Church, (and every particular Member thereof, however ſo poor and deſpiſed,) which Relations have ſo much of his Heart and Love wrapt up in every one of them, and his

making

making over all these unquestionable Assurances of his Love and Kindness to every one of his Children far above whatever they could have conceived thereof, may fully convince 'em of the purpose of his Grace towards them, and obviate all the Fears and Jealouses of his Love and concern for them. And further, that poor doubting Believers might have the strongest Consolation which is in his Heart to give them, he has given them a pleadable Right and Title to all these so many beforementioned Wells of Salvation by his appointing Christ as their Representative and Mediator, and such a Mediator and Advocate he is, as by his Interest in the Court above, always obtains what he intercedes for, and (as I have heard in a late Discourse) makes that Cause which as it is ours, is a bad Cause, Good, by taking it upon himself, and pleading it as his own Cause in the virtue of the Price he paid to Divine Justice, and the compleat Righteousness whereby he satisfyed the Law, he silences the plaints of both, and so makes that Cause which as ours was so bad, become very good and just, and thus the goodness of God provides that the sensible Sinner might be fully satisfied and take Encouragement to lay Claim to all the foresaid great Privileges as his own, *which is the Cream and Marrow of all the Conveyances of Grace and Glory which God has made over to his Children, their Title* in them *gives them the Comfort* of them, *and which as that great Divine Mr.* Charnock *in his Volume on the Attributes of God,* page 631, *says, is the* Quintissence of the Covenant, *and the* Soul of all the Promises. *And O what a comfortable Stay is this to a poor distressed Believer, that he can go to God as his God,* to Christ's Father as his Father, and to Christ's God as his God, *John* 20. 17. *None knows the Soul ravishing Comfort and Sweetness hereof, but such as have felt the Power of it in their own Souls, and however things of this Nature may be derided by a Carnal Mind, although otherwise highly qualified, yet they are such as gives the Believer who knows what they are by his own Relish of them, an abundant Cause* of Rejoicing with Joy unspeakable and full of Glory, 1 *Pet.* 1.8.

I have some Years since published a small Tract (bearing Title: The Right Way to be Rich, or the Pearl of Price, the

the Believers beſt Treaſure,) *with the ſame honeſt Deſign as this, to Comfort my ſelf and fellow Travellors in their Way through this ſorrowful and frowning World, and have had an Account from ſeveral ſerious Chriſtians of its uſefulneſs to them for their Comfort in Trouble, and ſeeing the Devil is ſo ready to Diſcourage the diſtreſſed Believer, and that wicked, wretched and teeming Sin of Unbelief is ſo apt to fall in with his Suggeſtions, I hope no ſerious Chriſtian whoſe Circumſtances put him not under the like Diſcouragements with his diſtreſſed Brother, will grudge the Advantage that one poor Chriſtian intends another by helping him out of the Dirt, when his Feet ſtick faſt in the Mire wherein there is no ſafe ſtanding,* Pſal. 69. 2. *And that I now ſend this upon the ſame Errand though in a Poetical Stile, I hope my good Reader will excuſe me, when I tell him, that I have been often refreſhed by what hereof has been ſome conſiderable years ſince compoſed, when I have been down in my Spirit under ſtraitned and diſconſolate Circumſtances, to which I have been by the wiſe Providence of God enured for many years, and as thoſe of a former Compoſure have been uſeful to me, ſo I hope alſo theſe of a very late produce, with the other aforeſaid, will be ſo to ſome other ſerious and diſconſolate Chriſtians to the ſame good purpoſe. The beſt of Chriſtians have their Swooning Fits, nor are they ever ſtrong,* but in the Grace that is in Chriſt Jeſus, 1 *Tim.* 2. 4. *and* in the Power of his Might, *Eph.* 6. 10. *and ſo they have need of what Helps they can meet with to encourage and cheer them under the cloudy Diſpenſations they meet with in their Paſſage to their future State of Glory.*

And in this my undertaking, I do but after my poor meaſure, comply with the good Spirit of God, whoſe great Work it is to Comfort his poor needy Children in all their Sorrows, and if we obſerve it, this is what the Glorious Spirit all along in his Word ſo frequently and after the fulleſt and ſtrongeſt manner gives Evidence of to be his Deſign to ſupport and encourage his poor oppreſſed Church by the moſt forcible and endearing Arguments that our ſhallow Conceptions are able to take in.

And this was alſo the Deſign of our Lord Jeſus in that ſweet Sermon, and the longeſt that ever he made unto his

droop-

drooping Diſciples in ſeveral chapters from John 14. and forward when he was about to leave 'em, then it was that he opens his Heart to them, and gives 'em ſo many Aſſurances of his hearty Love to them, and all this was to buoy up their fainting Spirits under their Sorrows for his departure, when he does this, oh how does his Love boyl up in his Bowels towards them! and therefore he tells 'em, John 15. 11. Theſe things have I ſaid unto you, that my Joy might remain in you, and that your Joy might be full; he knew what they were like to meet with in an unkind World, and therefore, he is reſolv'd to do every thing for them that might forteſie their Faith, and give 'em the ſtrongeſt Aſſurances of his hearty Concern for them; in the many things he had ſpoken to them, and had promiſed he would do for them, in the aforeſaid ſweet Sermon ſo full of Bowels of Compaſſion towards 'em. He does not promiſe them Riches, Pleaſure and Honor in this World to draw them into his Service, that's the Devil's way to allure and decoy Sinners after him, but Chriſt on the Contrary, tells his followers what they may expect by being his Diſciples, Trouble and Sorrow, Hatred and Contempt from the Men of this World, but he Comforts 'em from Conſiderations of a Spiritual and Eternal Nature.

And ſeeing it is the glorious Spirits way, and alſo that our Lord Jeſus takes this way to Comfort his poor diſconſolate Diſciples, (in which Conſolations the poor dejected Chriſtians have juſt Title in the preſent, and will have in all after Generations,) ſeeing I ſay, thus it is, I hope no conſiderate Chriſtian will think much for one poor Believer to Comfort another with the ſame Comforts wherewith he has been Comforted of God, 1 Cor. 1. 4. and I hope farther, that none will grudge me the Pleaſure I have in the ſweet Remembrance of them in my own mind, and Relating of them to others my fellow Travellors, for their Comfort and Conſolation.

My honeſt Reader will I believe take my Word, when I tell him, that I lay no Claim to the high Flights of Poetry with which the great Maſters of that Art do ſo much abound in this refined Age, but yet I will venture to ſay, that what I have attempted herein, is with a true Deſign to profit the Mind, and to Comfort the diſtreſſed, rather than

than to pleasure the curious Fancy of any, which I hope will be allowed to be of an useful, if not of a preferable Consideration with many good Christians, and I hope further, that the poor distressed Christian to whose Case this undertaking is especially adapted, will find something therein agreeable, and therefore acceptable to him; though he be not furnished with so nice a palate, as to reject the utile because not attended with the dulce of the performance, they that are most curious and delicate, know where to be fitted to their Humours, and to such I only shall say for my Apolligie; Multa placent multis, sed non placet omnibus ullum.

I hope I shall not offend any good Christian if I here say, that seeing my years are so far advanced, and am thereby sensible of the great Decay of Nature, and of the Trouble I have by a growing Infirmity, which I have had many years, but is now became very painfull to me to walk with; seeing I say, that it is thus with me, I may the rather be allowed to improve that little Time which remains to me for the Comfort of my fellow Creatures and Christians who are on their way with me through this rugged Wilderness without impeachment of Blame from such other Christians whose favourable Circumstances set them above their Need thereof.

And I say further, that since it has pleased a gracious and kind God to bless me with an uninterrupted State of Health for many years past, as also with a chearful Temper of Mind (for the most part) which in Conjunction, have laid me under an Obligation to do what he shall enable me by his Grace to do for the Honour of his Name, and the good of my fellow Christians, it becomes me whiles he continues to me the use of my Memory and other the Faculties of my Mind with which he has blest me, to employ them chearfully the best way I can for his Service, and the use of my Brethren the poor of the Flock, and I know not how to do these more effectually, and I hope also more acceptably, than by my hearty Concern in things of the Nature aforesaid.

And besides, it is, or ought to be of some weight with every conscientious Christian to consider, that God hath sent him into the World to be useful and serviceable to and among his fellow Creatures and Christians as he of his goodness and wisdom has qualified him, and may most tend to the honour of his Grace; and not to be like a Clock or

Watch

Watch without Motion, which tho it may be a pretty thing to look at, yet it is good for little or nothing, to which an unactive Christian may not unfitly be compared.

And as I am conscious to my self that I have wasted a great part of my precious Time in too eager a pursuit of the Trifles of this World to no purpose, so, I hope no serious Christian will now blame me for doing what I can according to my poor Capacity to set off the Goodness and Faithfulness of God to the Encouragement of my fellow Travellers now in the Close of my Life in compliance with what the Apostle directs to, the redeeming the Time seeing the Days are evil, which evil days in one true sence of them, the wise King Solomon *has aforehand expounded to us to be intended the time of old Age in its inevitable troublesome Attendants,* Eccles. 12. 1, 2. &c.

I would gladly leave a Testimony behind me for the Encouragement of the young and rising Generation of Christians to depend on the Goodness, Wisdom, Power and Faithfulness of the ever blessed God in and under the sharpest of his Dispensations, and herein I may say with good old Polycarp, *that I have served my Lord Christ Jesus for about sixty years, and never yet found him a hard Master, but always the best of all others. I can tell many sweet, pleasant and true Love Stories of my Beloved Jesus to the shame of that impudent Lyer the Devil, who belies his manifest Grace and Love, on purpose to dishonour it, and rob the poor distressed Soul of the Comfort of it, and it is matter of Scandal and Shame to any Believer to hearken to the suggestions of a wretched lying Spirit who is the Father of Lies, (which we ought on all occasions to reject with Disdain,) rather than to the Word of a faithful God who has given so many full Instances of the firmness of his Promise through all Ages from the beginning, and to which I am perswaded every observing Christian that has been any considerable time in the House of God, can say something from his own Experience.*

I am afraid I should tire the Patience of my good Reader with this long Epistle, which I confess is drawn out beyond my Intentions, but my earnest Desire herein to bear witness to the Faithfulness of God and other his glorious Attributes, to Support and Encourage the poor distressed Believer, before I quit the Stage of this World, has drawn it out

out further than my first purpose. And I hope my Design will gain a favourable Acquitance for me herein, with serious and humble Christians, which my Design I heartily wish may be fully answered.

To conclude, I have chosen to close the small ensuing Peece, with the earnest Desire of a gracious tho disconsolate Soul for the Return of her beloved, but withdrawn Jesus, from Cant. 2. 17. *and with the longing Expectation of a weather-beaten Christian desiring to be at Home and entertained with the unspeakable Joys which are only to be had in his Father's house, from* Phil. 1. 23. *which I think to be the fittest concluſive period I could have made to an Undertaking of this Nature.*

I leave the whole in the Hands of the good Spirit of Grace, the God of all Comfort and Consolation, who is at liberty to use what Means and Methods he pleases whereby to comfort and encourage his distressed Children, the poor of his Flock, and is not bound up to the narrow sentiments of any, tho the most refined of his Creatures.

I am Christian Reader,

Thine unworthy Servant

London, Novemb. 23. 1723. in our Lord Jesus

JOHN CHAPPELOW.

Anno ætatis 76.

My kind Reader may take Notice, that I publiſhed a ſmall Tract *Anno.* 1721. bearing Title *the True Riches, Pleaſure and Honor of Believers conſiſt in their Relations to Chriſt Jeſus, into which he is pleaſed to take them with himſelf, particularly, of his being to them, a Father, a Husband and a Brother*; in which Treatiſe, p. 99, and again p. 105. the inquiſitive Reader may find ſomething relating to the honourable Character given of my late dear and loving Wife, which I here mention to obviate an unneceſſary Objection, which I am told by ſome of my Friends I may probably meet with, againſt my Conduct in giving that true and honourable Character of her compriſed in p. 40, 41, 42 of this piece; at which ſuppoſition I am not uneaſily concern'd, not doubting, but that if ſuch Surmiſe prove accordingly, I ſhall acquit my ſelf juſtly and honourably, from the Force of the ſuppoſed Objection.

Errata.

In the Epiſtle Page 4. l. laſt ſave one r. tell. p. 5. l. 1. r. Phyſician. p. 11. three laſt lines brac'd. p. 14. l. 12. r. all alone. p. 22. l. 19. r. corrects. p. 26. l. 6. for Pray. r. Plot. p. 27. l. 1. r. he. p. 33. l. 10. r. Bankrupt. p. 36. l. 12. for it. r. hath. p. 37. l. 6. for foul. r. Soul's. p. 47. l. 9. for up. r. you. p. 52. for hear r. here. p. 53. l. 1. for 14. r. 17.

The Contents.

HEre Note, that the Texts Paraphraſed on ſeveral years ſince, are thoſe compriſed to Page 36. where the late Compoſures begin.

A Paraphraſe on *Job* 23. from v. 1. to v. 10. incluſive. Page 3.

A Paraphraſe on *Gen.* 17. 1. latter part, I am the Almighty God, walk before me and be thou perfect. Page 7.

On *Canticles* 1. 4. former part, Draw me, we will run after thee. p. 10.

A Soliloque, p. 11.

On *Rom.* 8. 28. And we know that all things work together for good to them that love God, *&c.* p. 14.

On *Mat.* 12. 33, 35. Either make the Tree good, and his Fruit good, or elſe make, *&c.* p. 16.

On *Lamen.* 3. 39. Wherefore doth a living Man Complain, a man for the puniſhment of his Sins, p. 19.

On *Pſal.* 34. 19. Many are the Troubles of the Righteous, but the Lord delivereth, *&c.* p. 20.

On

On *Pſal.* 50. 15. Call upon me in the Day of Trouble, I will deliver the, *&c.* p. 22.

On *Eccleſ.* 9. 11. The Race is not to the Swift, nor the Battl to the Strong, *&c.* . 25.

On *Pſal.* 73. Throughout. conſiſting of 28. Stanza's, for every verſe one, p. 27.

On 1 *Cor.* 10. 13. There hath no Temptation taken you but ſuch as is common to man, But God is faithful, who will not ſuffer you to be tempted above, *&c.* p. 36.

On *Pſal.* 39. 9. I was dumb, I opened not my Mouth, becauſe thou didſt it, p. 39.

On *Pſal.* 30. 5. For his Anger endureth but for a Moment, in his Favour is Life, weeping may endure for a Night, but Joy cometh in the Morning, p. 43

On *Heb.* 13. 5. Let your Converſation be without Covetouſneſs, and be content, *&c.* p. 46.

On *Canticles* 2. 17. Until the Day break and the Shadows flee away, turn my beloved and be thou like a Roe, or a young Heart upon the Mountains of *Bether.* p. 53.

On *Phlip.* 1. 23. For I am in a Strait and betwixt two, having a Deſire to depart, and to be with Chriſt, which is far better, p. 55.

The Christian's Life *is a Piece of Curious Work, made up of Sorrow and Joy.*

OR THE

BELIEVER'S GROUND of JOY, &c.

A Paraphrase on *Job* 23. from v. 11 to 10. inclusive.

1.

Poor *Job* depress with Grief complain'd,
That then his mournful Moan,
Was not so bitter as the Stroke,
That wrought his doleful Groan,
He carefully did seek about
Where he his God might find,
That he might have Access to him,
And freely speak his Mind.

2.

2.

Reſolv'd his mouth with Arguments
Before the Lord to fiill,
Order his Cauſe with great Concern,
In Hope to find him ſtil.
He wou'd with meekneſs hear the Word,
Which he from God ſhou'd have,
And learn the Leſſon patiently,
God by his Rod ſhou'd give.

3.

Firmly believing God's great power
'Gainſt him ſhou'd not be ſet,
But that the Lord to ſtrengthen him,
Would grant his powerful might;
For this he knew, the God of Grace
Vouchſafes to hear the Cry,
Of thoſe bleſt Souls who ſeek his Face,
And will their wants ſupply.

4.

And that their righteous Surety
Would for them interceed,
And take off all the Pleas that can
Againſt 'em e'er proceed.
Behold, *ſays he*, I forward go,
But he's not found by me,
And backward, that I may him find,
But him I cannot ſee.

5.

5.

If on the left Hand I him ſeek,
Where he does uſe to work,
Still there I cannot find him, for
He hides him in the dark,
If on the right Hand I him ſeek,
Yet ſtill he's hid from me,
And though his Favour I intreat,
Yet him I cannot ſee.

6.

But I'm reſolv'd to ſeek him ſtill,
Tho' thus I am diſtreſt,
And tho' he ſlay me, yet I will
Make him my conſtant Reſt,
For he the Lord knoweth the way
I take, and fain would hold,
When he has fully tryed me,
I ſhall come forth as Gold.

7.

Juſt thus may ev'ry gracious Soul
With pious *Job* conclude,
When deepeſt Sorrows him ſurround,
God will diſperſe the Cloud.

For tho' he hides his lovely Face,
'twill not always be ſo,
But every ſeeking Soul ſhall find
That his Compaſſions flow.

8

Then ſeek him ſtill ye troubled Souls,
For tho' he hides his Face,
His Bowels yearn till he return,
And ſhow his wonted Grace;
He cannot long himſelf refrain,
His Promiſe binds him ſure,
Firm to his word he ever was,
And ever will endure.

A Paraphraſe on *Gen.* 17. 1. *I am the Almighty* GOD, *walk before me and be thou Perfect.*

THAT God Almighty is, fallen Angels know
By juſt Experience in their overthrow,
They 'ave prov'd his Arm Victorious 'ore the Band
Of leagu'd rebelling Powers under Command,
Of their proud Chieftain, bold in his Attempt,
Who durſt aſſail the heavenly Battlement
In open War, diſpute the Soveraighnty,
And all the powerful Hoſt of Heaven defie;
Their Envy-pointed *Arrowes* ſhot in vain
Againſt their powerful Lord and Soveraighn,
With Vengeance on themſelves return'd again:
They 'ave found his Arm all-powerful, his, who hath
Chain'd them in th' *burning Dungeon* of his Wrath,
And though enrag'd with Malice, they renew
Their thriveleſs Hate, and deſperate War purſue,

Yet they once vanquiſh'd, cannot but confeſs
His conquering Arm cloth'd with Almightineſs,
Nor can the Atheiſt at all Times deny
The Being of a glorious Deity,
His griping Fears torment him when he hears
Th' Almighties awful Thunder ſtrike his Ears,
His trembling Joints betray his Guiltineſs,
And 'gainſt his Will, a Deity confeſs,
He dreads a God, but wiſhes none, that he
Might freely Sin with all Impunity,
But whom fallen Angels and the Atheiſt dread,
That God Almighty who the Heavens made,
The Hope of *Iſrael* is, the Stay, the Rock,
And ſureſt Help of his diſtreſſed Flock;
They know he is, and that almighty Arm
Which vanquiſh'd leagu'd fallen Spirits, is for them,
Him whom the Atheiſt doubts, but fears he is,
They find their ſolid Comfort in Diſtreſs,
That He who made the Heavens and Starry Frame,
And rules 'em by that Power fromwhence they came,
That He who guides the Sun to give us Light,
And chaſe away the Damps and Glooms of Night,
Who puts a Bridle on the flaming Steed,
And chalks him out a Path wherein to tread,

Hangs

Hangs out the Moon a Lantern in the Night,
Studded the ſpangled Skie with twinkling Lights,
Who fram'd that beautious Canopy of Stars,
His Power is for 'em, and diſſolves their Fears;
They know that he who's mighty to deſtroy,
Is alſo Powerful to procure their Joy,
And can as eas'ly make his Promiſe good,
As faithful be unto his threatning Word,
Thus that great Being which fallen Angels dread,
Of whom bold Athieſts oft times are afraid,
The Stay of *Iſrael* is, and *Jacob*'s Aid:
He diſſipates their Fears, and makes 'em bold,
In diſmal Times, the ſafeſt Path to hold
Nor are they baſely cow'd to leave their Stand,
Though grim all-threatning Vice do them command.
What think you makes the Chriſtian hold his Way,
Walk with a brave Reſolve without Diſmay?
'Tis this, he knows that God Almighty is,
And able to befriend him in Diſtreſs,
And this not by bare Hearſay or Report,
But by authentick Evidence he's for't,
He's ſeen him, felt him, with an inward Sence,
No Scornes ſhall flout him from his Evidence,

Nor can he be more ſure the Sun does ſhine,
When his bright Rayes do mount the Horizon,
Than that God is, and full of Power to Screen
Him, and him ſave from ill-deſigning Men.

On *Canticles*, 1. 4. *Draw me, we will run after thee.*

1.

With Love's ſoft, ſweet, ſtrong Cord,
My loytering Soul Lord draw,
O do thou awe me into Love,
And Love me into Awe.

2.

O may that active Love,
That firſt allured me!
Be conſtantly put forth to draw
Me cloſer unto thee.

3.

Then ſhall thy crawling Duſt
In Duty creep to Thee,
And from the top of Sions Hill,
Take Wing and mount on High.

4.

Nor would I come alone,
But ſome bleſt Soul invite,
And from the top of Sions Hill,
Unto thee make our Flight.

5.

We wou'd with poſting Wings
Seek out thy bleſt Abode,
And ſoar above Earth's nauſeous Fumes,
To ſeek for Sions God.

6.

Nor ſhou'd it be enough,
Slowly to move to thee,
But with the ſpeedy Wings of Love,
Make haſt, and to thee flee.

7.

A Soliloque.

My Soul! Why ſo dejected now?
Thou cannot, dare not, ſay that thou
E're found but God was to his Promiſe true.

Has

Has he not paſt his faithful Word
E'en freely of his own accord,
That all things ſhall be tutor'd ſo,
In this frail Life we live below,
That they ſhall work for good of them
Who take Delight to love and honour him.

2.

See! What he has aforetime done,
Recorded Acts of great Renown,
Then truſt him ſtill,
For yet he will,
His royal Word in the beſt Time fulfill;
He can't forget to ſympothize
With his diſtreſſed ones,
He hears their Groans,
And them from all their wrongs will patronize.

3.

'Tis true, he oft imbitters that
They dote upon,
But yet i'le tell thee what,
No harm is done;

He

He thereby draws their Love
To things above,
And lets them ſee
The Treachery,
Of all Things in this fickle World that be.

4.

What though thou here in Sorrows lye,
Thy ſoaring Thoughts may mount on High,
Above the lofty Skie,
By Faith there mayſt thou ſee
Thy Title there to be
Unto the Endleſs Store,
Of that long-laſting, everlaſting Treaſury,
What wou'dſt thou more?
The World, with all her Magazin
Of Pleaſure, Profits and Renown,
Is but a noiſy Dinne,
A crafty Trick to gull the ſlaviſh Town.

5.

Draw back thy fetter'd Eye
From gazing on her Vanity,
What canſt thou find,
More than a blaſt of Wind?
An empty Store,
'Tis all ſhe has, ſhe has no more.

On *Rom.* 8. 28. *And we know that all things work together for good to them that love God.*

When complicated Sorrows on thee crowd,
And thou begirt art with a pitchy Cloud,
When mournful Sighs do ſhake thy quivering Breaſt,
And Heav'ns juſt proceſs does thy Joys arreſt,
When Juſtice ſeems to ſet thee as a Mark
For her keen Arrows, leave thee in the Dark,
To grope thy Way, within the verg of Night,
Bereav'd of Comfort, and bereav'd of Light,
Thy doubtful Friends ſhall leave thee alone,
And all thy falſe pretenders fled and gone,
Sorrows unlook'd for, ſhall thee overtake,
And on thy Back their rugged Furrows make,
When theſe, or any of theſe, may be thy Lot,
If God be thine, hope ſtill, diſtruſt him not,
He meaſures out thy Troubles, weighs thy Grief,
And to thy Straits proportions his Relief,
Canſt thou by Faith and Love but grope thy Way,
Thy promis'd Morning will not long delay,

And till He come, in Sorrows darkeſt Night,
He'el ſometimes give thee Intervals of Light,
A Token of his kind return again,
And give thee cauſe with Joy to praiſe his Name,
He ſeaſonably will thy Complaints remove,
And give thee large Experience of his Love,
And therefore when the gloomy ſhades of Night
Shall thee encompaſs, and obſcure thy Sight,
Obſerve there is *a Bow within the Cloud*,
Sent as a Token of thy future Good,
And though to thee thy Cloud ſeems to remain,
Yet doubt not, *but the Skie will clear again*,
For while he ſtrikes, he does thy good intend,
That thy dark Night, in a bright Morn ſhall End.
Perhaps thou fears thy preſent gloomy Caſe,
Nor ſees an open Door for thy Releaſe,
Nothing but darkneſs and the Fears of Night
Attend thee, and thy trembling Breaſt affright,
Thou wonders that it ſhould be thus with thee,
And ſees no proſpect but of Miſery,
Begirt with Darkneſs, and the Foggs of Night,
All Hopes of Joy are baniſh'd from thy Sight,
No Hopes of better, nought but worſe appears,
And dreaded Events aggrivate thy Fears,

But ſtay! be not too haſty thus to paſs
A darker Verdict, on thy darkſome Caſe;
Thou fears thy angry God will Vengeance take,
And all thy Griefs ſhall for thy miſchief make,
But pauſe a while, perhaps thou may'ſt miſtake.
What ſay'ſt thou? canſt thou ſay thou loveſt him,
With Love that from him as the Fountain came?
And grieves thou cannot, cannot love him more,
If ſo, a gracious Promiſe's at thy Door,
That he will tutour all things for thy good,
And Light ſhall break out from the pitchy Cloud,
A Morning clear oft follows darkeſt Night,
And gloomy Sorrows oft conclude with Light.

On *Mat.* 12. 33. 35. *Either make the Tree good and his Fruit good, or elſe make the Tree corrupt and his Fruit corrupt, for the Tree is known by his Fruit, A good Man out of the good Treaſure of the Heart*, &c.

As different Fruits on different Trees are found,
And Birds and Beaſts with Natur's Laws compound,
So differing Men, with differing Deeds abound;
The Crabtree yields a Crab, Plumtree a Plum,
And from the Vine the ruby Cluſters come

Of

Of cheering Grapes, the Thiſtle yields no Figgs,
Nor Apples grow upon the Willow Twigs,
Nor do we Roſes from the Nettle crop,
Nor milkwhite Lillies from the Brambl's Top.
Unnatural't were the Cow ſhou'd lend her Dugg
To Nurſe the Rapine of a Lion's Cub,
Or that the ſhaggy Bear ſhou'd bring a Roe,
Or Lioneſs bring forth a dapled Doe,
Heterogenious for the Woolly Dam,
To teem a Fox, the Fox to teem a Lamb,
Nor no leſs monſtrous that the greedy Wolf,
ſhou'd for her Litter, bring a tender Calf,
But Fruiful Kine bring tender Calves, and Wolves
Produce a greedy Litter like 'em ſelves,
Thus bleeting Ewes bring forth their curled Lambs,
And Foxes Cubs have Foxes for their Dams;
The hurtful Hawk, ne'er hatcht a harmleſs Dove,
Nor does the Pidgion's Egg a Falcon prove:
And ſo the reſt: Juſt thus with Man it is,
He brings his kind of Fruit as well as Trees,
Or Beaſts, or Birds, or any or all of theſe.
And as the Fruit diſtinguiſhes the Tree,
And Beaſts and Birds are known by progeny,
Juſt ſo our Fruits diſtinguiſh thee and me;

The liberal Man contriveth liberal Deeds,
But from the Churl no bounteous Act proceeds,
The Worldly wretch bereaves himself of Rest,
And fondly feeds upon a barron Feast,
To hord up worldly Wealth is all he aims,
Graiping a shrinking shadow in his Arms;
The lofty Man the Pinicle intends,
And oft by Ways unjust to raise his Friends;
The sensual Sot his Drink and Drab will have,
Though these do hast him to the fatal Grave:
But he who takes the better Part contends
For better Objects, and to better Ends:
Regard we then our Deeds from whence they flow,
And what they aim at, on-ward as they go,
What Trees we are, not hard it is to know:
Good Fruit from a good Tree has a like spring,
The boundless Love of the Eternal King,
Aims at his Praise, admires his Grace and Love,
Directs our Faith to Heavenly Things above,
While worldly Men are buried e'er they're dead,
Grasping for Substance, but an empty Shade;
Honour and Pleasure, how to get and keep,
Is all their Project, all the good they seek.

On *Lamen.* 3. 39. *Wherefore doth a living Man complain, a Man for the puniſhment of his Sins?*

Why ſhou'd a living Man fret and complain?
A Man who juſtly ſuffers for his Sin?
The righteous God ne'er does his Creature Wrong,
Though oft he does his Chaſtiſement prolong,
If we who Lives and Souls have forfeited,
By oft repeated Strokes are viſited,
And yet alive, yet out of Wrath and Hell,
Why ſhou'd we then impeach the Soveraign Will?
If he who has deſerv'd the Gallow-tree,
Scape with a whiping, thankfull ought to be,
And think to him his Judge has gracious been,
To mitigate the deſert of his Crime:
Then ſurely we, who have deſerv'd ſo ill,
Shou'd not complain, although we ſuffer ſtill;
What if th' Almighty had with Horror fill'd,
Thy trembling Heart, and all thy Comfort ſpill'd!
What if he had his fiery Vengeance ſent
Into thy Soul, his pointed Arrows ſpent
On thee! and made thy ſhivering Breaſt a Mark,
And fill'd with Terror, left thee in the Dark!
Left thee without a Promiſe, without Light,
Within the verge of an Eternal Night! If

If this be not, bleſs God it's not thy Caſe,
Whom he might with his dreadful Vengeance chaſe;
Repine not then my Soul, but charge thy Sin,
And think and ſay, God Merciſull has been,
For though he chaſten, his Compaſſions flow,
Nor are his Strokes the vengeance of a Foe;
Hope ſtill that he may yet return again,
Forgetting thine Iniquity and Sin.

On *Pſal.* 34. 19. *Many are the Troubles of the Righteous, but the Lord delivereth him out of them all.*

Through ſtraits and Troubles oft the righteous God
Brings his dear Flock, and by his awful Rod,
He tutors them to know and do his Will,
And is both juſt and gracious to them ſtill,
For when he ſtrikes, yet does he pity ſhow,
Nor can he take delight to overthrow;
He knows how prone we are to cling to Earth,
How fond of Things which have no ſolid Worth,
He ſcans our Projects, views our high Deſigns,
To which our lofty Nature us inclines,
And kindly diſapoints us for our good,
To make us Humble, Holy, by his Rod,

He

He fines us in the Furnace, melts us down,
And makes us meet to wear the heavenly Crown,
Diſſolves us, makes us pliant to receive
Th' Impreſſion which his powerfull Grace does give,
Beſides, when we through all the ſtormy Blaſts,
Shall ſafe arrive in the bleſt Port at laſt,
'Twill make more welcome then the Harbour there,
Unto the Weather-beaten Paſſenger,
Where ſafe in Reſt forever he ſhall be,
There are no Storms in calm Eternity.

When as the wandering Travailor does ſtray
In a dark Night, and meets with dirty Way,
How lonely! how diſconſolate is he!
How full of Fears and Dangers muſt he be!
But when the Dawning of the Day is come,
And he diſcries the Path which guides him Home,
He plies his weary Steps, joyfull to ſee
The Road which guides him into ſafety,
And when come Home, he Comfort takes at laſt,
And waves the Sorrows of his Journey paſt:
Or when the Sailer in a boiſterous Storm
Which threatens Shipwrack, is of Hope forlorn,
What Terror then does his pale Cheeks poſſeſs,
His gloomy Looks, his pannick Fears confeſs;

But

But if kind Heaven does huſh the raging Seas,
And ſilence roaring Billows into Peace;
The Ship may ſtill *with tattered Sails at laſt,*
Arrive in ſafety, and ſafe Anchor caſt,
The Dangers paſt do now his Joys increaſe,
And hardſhips conquer'd, add unto his Peace:
So when the weather-beaten Soul arrives,
Through toſſing Tempeſts, complicated Griefs,
Into the Harbour of Eternal Reſt,
And freed from Trouble, is of Peace poſſeſt,
Her dangerous Paſſage, will her Joys increaſe,
And by-paſt Sorrows Crown her laſting Peace.

On *Pſal.* 50. 15. *Call on me in the Day of Trouble, I will deliver thee, and thou ſhalt Glorifie me.*

In all thy Troubles call on God,
To give thee ſtrength to bear his Rod,
And that thy Patience may extend,
Whiles he correct thee as thy Friend,
For he's at hand to hear thy Call,
And ſave thee from the greateſt Thrall,
His Promiſe ſtands forever ſure,
That thy Salvation he'el procure,

He

He will not ſhut his tender Eye
When thou ſends forth thy humble Cry,
Nor ſtop his Ear when thou doeſt call,
But will his powerful Might reveal
In thy Deliverance, for he will,
His Promiſe faithfully fulfill,
Then 'twill appear that 'twas his Aim,
That thou ſhou'd glorifie his Name;
'Tis juſt and comely thou ſhou'd praiſe
Him for his Goodneſs all thy Days,
This the delightful Work will be
Of Saints to all Eternity.
Now, ſay my Soul, what wouds't thou have?
What do thy panting Wiſhes Crave?
Woudſt thou have Peace? woudſt thou have Reſt?
And of all Griefs be diſpoſſeſt?
Woud'ſt thou be ſet at Liberty,
And from all Straits and Bondage free?
To ſpend thy Time in idle Eaſe,
Cramm'd with this fading World's Increaſe?
Or does her Pleaſures thee delight,
Which pleaſe at Noon, but cloy at Night?
Do lofty Thoughts with Projects fill,
Thy Mind to mount the Pinicle?

If theſe be all thou canſt intend
To bring thy Troubles to an End,
Poor are thy Wiſhes, poor thy Aims,
And Sordid are thy preſent Claims,
More prudently thou may'ſt intend,
And may'ſt propound an higher End,
If God ſhall thee from Troubles free,
And ſet thee Safe at Libertie,
If he with Mercy thee ſurround,
And thou with plentious Gifts abound,
Shou'd not thy after Time him Praiſe,
And thou be grateful all thy Days?
Better thy Troubles ſhou'd remain
And thou depend upon his Name,
Than thou when from thy Grief ſet free,
To Sin ſhou'd take more Libertie.
My troubled Soul then thus reſolue,
If e'er thy God thy Grief diſſolve,
And from thy Troubles ſet thee free,
That thou wilt ſerve him gratefully,
And that thy after Days retain
Due Praiſes to his Holy Name.

On *Eccleſ.* 9. 11. *The Race is not to the Swift, Nor the Battle to the Strong, neither Bread to the Wiſe, nor yet Riches to Men of Underſtanding, nor yet Favour to Men of Skill*, &c.

The ſwifteſt Footman ſometimes's ſeen to fail,
Nor does he always by his Speed prevail,
Nor do great Numbers always Honour gain,
But oft a little Hoſt the Field obtain,
The Prudent oft wants Bread, the Man of Skill,
Obtains not Favour ſuited to his Will,
Some unforeſeen and ſecret thing unthought,
Oft thwarts his Hopes near Execution brought,
The Footman ſtrains his Ancle, or a Thorn
Strikes in his Heel, and ſo goes limping on,
Whiles his once ſcorned Rival runneth by,
And wins with Joy the Golden Prize thereby.
A braving Hoſt with Enſigns lifted high,
Fluſh'd with the Spoils of a late Victory,
Unwarily falls int' an Ambuſcade,
On purpoſe which their crafty Foe had laid,
Thus they're conſtrain'd with ſhame the Day to yield,
Who brag'd to wear the Laurels of the Field.

The Wiſe is balk'd of Bread in his Attempt,
And Skilful Men for Fauour, get Contempt,
So neither Men acute always obtain,
The Thing they look for, but oft toyl in vain;
We take new Meaſures, and freſh Means we mint,
We pray and project, ſtrange Deſigns invent,
We droil and toil with deep laid Thoughts how we,
May gain our Projects and ſuccesful be,
Frugal we are, and think our Fore-ſight good,
And but by few, Things better underſtood;
And then we think the Point we aim to gain,
Yet all our Expectation proves in vain:
And thus we like the heedleſs writer when,
A blundering Drop falls from his liberal Pen,
He goes about to mend the Character,
And makes the matter, *better 'twas before*,
So, we when balk'd, think to repair our Loſs,
And while *we think to mend things, make 'em worſe*,
The Wiſe and Righteous God diſpoſes all,
And oft our witty Forecaſts does befool,
He ſees our vaſt Deſigns, and by his Frown,
Our lofty well-laid Projects tumble down;
Our Hopes he cancels, beckening with his Hand,
Blaſts our Attempts, which yield to his Command,

All

All this ee does in kindneſs to his own,
And guides 'em to their Duty by his Frown;
O may I always yield unto his Will,
And think he acts in kindneſs to me ſtill.
Repine not then my Soul! but ſtill retain
(What e'er he does) Thoughts worthy of his Name,
And truſt him ſtill, *that through this Stormy blaſt,*
He'ill bring thy Ship to Harbour ſafe at laſt.

On *Pſal.* 73. *Throughout.*

1.

God's truly good to *Iſrael*,
And will his Promis'd Word fulfill,
To ſuch as on him do relie,
And Serve him in Sincerity,
Who tho' they often Foiled are,
Yet riſing, they renew the War.

2.

But as for me of feeble Faith,
Juſt Providence ſore ſtagger'd hath,
My tottering Feet were almoſt gone,
My fickle Faith kept ſliding on,
My wandering Footſteps well nigh ſlipt,
Nor have their ſtanding ſtedfaſt kept.

3.

For I with Envy looked on
The thriving State of wicked Men,
And when I ſaw their Proſperous State,
From ſmall beginnings grow ſo Great,
With down-caſt Looks I murmurred,
And thus miſguided, fondly ſaid.

4.

When they go to the ſilent Shade,
Not Chain'd like Captives are they led,
But ſport their Way unto the Grave,
No furrowed Brows with Care they have,
Their marrowed Bones their Strength confirm,
Nor are they crippled in their Limbs.

5.

They're not diſtreſs'd like other Men,
With Troubles to diſcomfort them,
Nor does th' Al'mighty them prevent,
With Arrows from his Quiver ſent,
They are not plaug'd like better Men,
Nor are they checked for their Sin.

6.

And therefore with a Chain of Pride
Encompaſs'd, they in Triumph ride,
And vaunt 'em ſelves among the Throng,
On purpoſe to be gazed on;
They Cloth themſelves with Violence,
To cruſh the Poor who want Defence.

7.

Glutted with Fat wherewith they're fed,
Their Eyes ſtand gogling in their Head,
Cramm'd full with Plenty, they poſſeſs
More than their yauning Souls cou'd wiſh,
At leaſt they on 'em laviſh'd have,
More Stores than e'er they'l well improve.

8.

Corrupted with foul ſpawning Sin,
Which long increaſing they have been
By actual Guilt, they wickedly
Oppreſs the Poor with Tiranny,
And with a rugged frowning Look,
They fright the Needy when they Speak.

9.

Their daring Tongue with Language vile
The God that form'd 'em doth revile,
Thus Heaven it ſelf muſt not go free,
Which they account their Gallantrie,
Their filthy Speach goes through the Earth,
And makes their impious Deeds their Mirth.

10.

Therefore his People hither come,
Recounting their increaſed wrong,
And beg the Sympathy of thoſe
Who are a Witneſs to their Woes,
Whilſt Waters from a bitter Stream,
In plenty are pour'd out on them.

11.

The Taunters ſay how can it be
That God our ſecret Deeds ſhou'd ſee?
Can he who dwells in Heaven know,
The pretty Pranks we play below?
Is't like that we ſhall e'er be ſeen?
Are not the Clouds to us a Screen?

12.

Behold theſe are the wretched Men,
Who the juſt Laws of God contemn,
They Triumph in Ungodlineſs,
Yet in the World have vaſt Succeſs,
Their Flocks and Herds the Paſtures fill,
And all's according to their Will.

13.

But as for me my Righteouſneſs
Contributes nought to Happineſs,
I verily conclude, in vain
I've cleans'd my Heart and Life from Stain,
And waſht my guiltleſs Hands from Blood,
Nor have they harm'd the Neighbourhood.

14.

For all the Day from early Morn,
Till the laſt ſtride of ſetting Sun,
My ſighing Heart kept ſobbing on,
No intermiſſion knew my Groan,
On me continual Plagues were ſent,
My Morning-task was Chaſtiſement.

15.

If I miſtaken thus ſhould ſay,
And in my wand'ring Language ſtray,
Then ſhou'd I fooliſhly conclude,
'Gainſt what thy Children always ſaid,
And boldly charge thy Providence,
Nor calmly quit it's Innocence.

16.

When I'd lame Reaſon ſummoned,
And all my Thoughts were muſtered,
To know how Things thus odly dealt,
Shou'd not charge Providence with Guilt,
Too hard a Task it was for me,
Nor could I find how this ſhould be.

17.

Untill I to the Sanctuary
Of God for teaching made my Way,
And there I better was inform'd,
And thy juſt Ways more truly learn'd,
On-waiting there, I underſtood,
Their End is ill, thy Ways are Good,

18.

Surely though cocker'd in thine Arm,
And dandled on thy Knee they ſeem,
Thou ſets them on a ſlippery Place,
Their wav'ring Steps ſlide on apace,
Into Deſtruction they are caſt,
Thou Headlong hurles 'em down in Haſt.

19.

How ſoon forſaken of their Store,
They are not what they ſeem'd before!
All on a ſudden deſolate,
How Bankqureupt is their wretched State!
They utterly confounded are
With Terror, all aghaſt with Fear.

20.

They count *Lord!* that aſleep's thine Eye,
Therefore they Sin preſumpteouſly,
But when thou wakes, thou'lt make them know
Their Folly in their Overthrow;
Clothed with Might thou ſhalt Ariſe,
And their baſe Image then diſpiſe.

21.

Thus as my Reaſon blindly err'd,
And I miſguided, mutterred,
My ſadned Heart with Grief was fed,
And Sorrow was my daily Bread,
Thus was I pricked in my Reines,
Miſtaking thy Wiſe Providence.

22.

E'en ſuch an arrant Fool I was,
So muſled in a Wilderneſs,
I did my Folly oft repeat,
Nor could thy Righteous Ways acquit,
Like an unthinking Beaſt I was,
Whilſt I thus charg'd thee to thy Face.

23.

Yet notwithſtanding thus miſled,
I fondly thought, and argued,
Continually with thee I am,
Hide not thy Face to do me Shame,
My tottering Steps thou haſt upheld,
And thy right Hand has been my Shield.

24.

Thou ſhalt me with thy Councel guide,
That ever on I ſhall not ſlide,
But when this ſhatter'd Thread is run,
And I to ſhades of Death am gone,
Thou ſhalt to Glory me receive,
And there in Triumph I ſhall Live.

25.

Whom elſe in Heav'n but thee I wiſh?
Or can the Stores of Earth me bleſs?
Thou Joy compleats, *yea voyd of thee,*
High Heaven it ſelf, no Heaven wou'd be,
Thee abſent, all the Stores of Earth,
Can ſend no Joys, can lend no Mirth.

26.

The Beauty of my Fleſh is gone,
And my ſad Heart ſinks like a Stone,
But God does for me undertake,
And my dull Soul does Joyful make,
Him as my Portion I have ſet,
My Claim to him i'll never quit.

27.

For loe! They that far from thee are,
Are not the Object of thy Care,
Left to themſelves, they periſh ſhall,
In haſt thou ſhalt deſtroy them all,
Who ſtraying from thy ſelf do erre,
And to vain Idols do adhere.

28.

But as for me, 'tis ever good
To wait upon the Lord my God,
In him I put my Confidence,
That he will be my ſure Defence,
That I with Pleaſure may declare,
All his great Works which wond'rous are.

On 1 *Cor.* 10. 13. *There is no Temptation taken you, but ſuch as is common to Men, but God is Faithfull, who will not ſuffer you to be tempted above that ye are able, but will with the Temptation alſo make a woy to eſcape, that ye may be able to bear it.*

Let not the afflicted Soul repining ſay,
God's Vengeance ſtrikes me in an uncommon way,
For

For tho' he may increaſe thy growing Grief,
Yet ſtill he mingles Comfort, for Relief,
Bitter allay'd with ſome adapted Sweet,
Is for diſorder'd Stomacks ſafe and meet,
Thus God who knows our ſinful dangerous Caſe,
That he may ſoundly Cure the foul Diſeaſe,
The lothſome Sin, in which we long have lain,
Has been our miſchief, and diſtreſſing Bane,
In very Faithfulneſs Afflictions ſends,
That he may ſhew himſelf the beſt of Friends,
In kindneſs and in truth unto his Word,
Corrects his ſtraying Children with his *Rod*, *
He does not take a *Club* to break their Head,
Nor ſtab them with a *Sword* to lay them dead,
Nor *Miſchiefs heaps upon 'em* by his Arm,
Nor *ſpends his Arrows* to their utter Harm,
Theſe ſignal Judgments he reſerves for thoſe
That hate him, and contemn his holy Laws,
But ever did, and ever will retain,
Regard for them that love and fear his Name,
Faithful he is, and to his Promiſe firm
What he has ſaid, he'll punctually perform,
Nor will he over-drive his tender Lambs,
Nor furiouſly force on the Teeming Dams,

* Pſal. 89. 30, 31, 32.

But

But check the Tempter, and chain up that Bear
That thirſts for Blood, and wou'd his Flock devour,
He knows how weak, how faint his Children are,
And to their wants ſuits his relieving Care,
When e'er for Help the Poor lift up a Cry,
He hears, and gives an Anſwer ſeaſonably:
What tho' the Way to Safty's bolted faſt,
And all thy Hopes of Help are overcaſt,
He will not ever leave thee in the dark,
His Goodneſs ſets Wiſdom and Power to Work
To *make a Way*, where none appears to be,
And from all Dangers, ſets his Children free;
Nought's hard to him who can do what he will,
And does both *Threats and Promiſes* fulfill
With equal Eaſe, let him alone to ſend
Supporting Grace, who ne'er yet fail'd his Friend,
Better he'el do than thou can e'er contrive,
To teach th' *all-wiſe is Pride Superlative*;
Think well of what he does, and entertain
His Providence without Impeach of Blame,
Caſt all thy Care on him, and he'll be ſure,
To give thee *Grace ſufficient to endure*.

On

On *Pſal.* 39. 9. *I was Dumb, I opened not my Mouth; becauſe thou didſt it.*

A Text which I have formerly attended, and publiſhed a ſmall Tract from thence, bearing Title, *Silence a Chriſtian Duty on the Death of Dear Relations*; and now again conſider the ſame, on a more affecting Occaſion, *viz.* the Death of my late dear and loving Wife, and after a very ſhort Paraphraſe on the Words, take this opportunity to give her juſt Character, both as a Chriſtian, and as a tender and loving Wife, in both reſpects worthy of imitation, in which I hope my Candid Reader will allow me.

It is not meet to murmure or repine,
When God takes what he gave, which once was mine,
But ſhut my Mouth in ſilence and be ſtill,
Under the pleaſure of his Soveraighn Will,
For what he gives, he always does retain
His Title to't, juſtly to claime again,
And therefore, I will quietly ſubmit,
To his moſt awful Providence, as fit.
Truth *Lord!* it is a heavy Stroke to me,
But give me ſtrength to bear it Patiently;
Thou gave me Anſwer when I ſought thy Face,
And ſuited then my mellancholly Caſe,

With a dear Mate, to comfort me along,
Pickt out on purpoſe, from the Female Throng;
Thou lent her for a while, but ſoon from me,
Thou took her into better Company,
To Joys above, to her dear Lord and mine,
I envy not her Bliſs, nor wou'd repine,
But ſtill the heavy ſtroke affects me ſore,
To think I am not happy as before,
Tho' thus 'thas been, tho' thus my paſſage lay,
Yet i'll keep gently jogging on my Way.

We liv'd in Peace without the Bane of Strife,
'Twas God that gave me Health with ſuch a Wife,
Next to himſelf, the Comfort of my Life.
She was an Honour to her Sex while here,
And left a Pattern in her Character,
A Vertuous Woman in her Courſe of Life,
Full of good Manners, void of bitter Strife,
She ne'er did vainly boaſt of what ſhe knew,
But what was good, with lively Zeal purſue;
Was always grave, yet comely in her Dreſs,
Nor did affect new-faſhion'd Gaudineſs,
Of a well-te mper'd ſolid, chearful Mind,
Pleaſantly Modeſt, and *as gravely Kind*,

Her

Her Carriage Curteous, eaſy in her Ways,
Where e'er ſhe came, it juſtly gave her praiſe,
She might have been a Lady by her Face,
Her choice Endowments beautified with Grace,
So charming was her Look, and ſprightly Eye,
Neatly adorned with Humility,
And ſteady in her Conſtancy of Love,
She was as Faithful as the Turtle Dove,
Might have becom'd a better Man than I,
Yet was well pleaſed with my Company,
Thus while ſhe liv'd, we were a happy Pair,
Tho' oft we were of Gold and Silver bare,
Yet mutual Love kept Comfort in Repair.

Of Poor but honeſt Parrentage ſhe came,
Her prudent Conduct th' Honor of the ſame,
Preſerv'd, her Mother while ſhe liv'd ſupplied
Was by her cheerfully, until ſhe died,
With Joy ſhe did this Duty of her Place,
Led thereto by a principle of Grace.

To take the Air ſhe ſeldom went abroad,
Or for her Pleaſure, trifling Viſits made,
But with her Needle got her Daily Bread,
Was by Induſtry decently array'd,

She wou'd not gloom, or knit a frowning Brow,
Or with a ſcornful Look, her Anger Show,
Or call foul Names, or into Paſſion flie,
Or awkwardly would ſet her Face awry,
For trifling matters, when ſhe knew not why.
From ſuch imperious Practices ſhe fled,
Her Bible taught her what ſhe did, and ſaid.

But now th' appointed Time *when* ſhe muſt die
And *where*, (as *Aarons* was in *Hor*) drew nigh,
Was therefore led to leave her Native Air
And with me to a Northern Clime repair
Inclin'd by equal Love, to take an equal Share:
Which Journey oft my thoughtful Breaſt has mourn'd
Full I went out, but *empty* I return'd.

When Death obtain'd Commiſſion to remove
Dear Anna hence, to the bleſt Realms above,
He muſt not then wear out her patient Mind
With pining Sickneſs, here he was confin'd,
To Rules preſcrib'd by her indulgent Lord
Who governs all Things by his powerful Word,
Who out of Kindneſs wav'd the torturing Pains,
The Racks that oft ſoon ſnap our fettering Chains
The pangs that ſoon deſolve our feeble brittle Frames

She

She ſtood no tedious ſhocks of ſurious Death,
No need to waſt his Shafts to ſtop her Breath,
Alternate Cold and Heat Five Days aſſail'd
The Fort of her dear Life, and 'gainſt it ſoon prevail'd,
She little more than half her Stage compleats,
Before grim Death my trembling Hopes defeats,
For when I thought the Danger almoſt paſt,
A Stroke unlook'd for balk'd my Hopes at laſt,
She willingly reſign'd, glad to be gone
Her Soul took Flight without one ſingle Groan,
While I poor I ſurpriz'd with Sorrow looked on.
Some whiſpering Angel tic'd her Soul away
With ſweet Alurements from her Houſe of Clay,
Perform'd his Charge, to bear her through the Skie,
And lodge her ſafe in bleſt Eternity,
Where now I leave her 'mong the Souls who wait
For the aſſured Reſurrection State.

Thus liv'd, thus died, *my Anna* but ſhe's gone,
From this poor Cottage to a Princely Throne;
I'll follow after, when my Lord ſhall ſay,
Thy Work of Faith is finiſh'd, come away.

On *Pſal.* 30. 5. *For his Anger endureth but a moment, in his Favour is Life, Weeping may endure for a Night, but Joy cometh in the Morning.*

1.

Sing to the Lord in joyful Song,
Give praiſe to him with chearful Voice, All

All ye that know how kind he is, (a.)
With conſtant gratefull Hymns Rejoyce,
You cannot but ſtill keep in Mind,
What his right Hand has for you done,
Above your higheſt pitch of Faith,
In famous Acts of great Renown.

2.

What tho' his Angry Stroke you feel, (b.)
He does not ſtir up all his Wrath,
But willingly is reconcil'd,
And's found by them who ſeek in Faith.
'Tis always Sin that him provokes, (c.)
To take in Hand his ſcourging Rod,
But ſoon he lays it by, when he,
Hears Children cry unto their God.

3.

He meets 'em with embracing Love,
He's always firſt in kind returns,
We cannot run ſo faſt to him, (d.)
As he to us, with open Arms.
'Tis but a moment that he can
His Anger 'gainſt his own retain,
But his Compaſſions melt his Heart, (e.)
Till he return to them again.

(a.) v. 4. (b.) Pſal. 78. 38. (c.) Pſal. 11, 12, 13. 17, 19. (d.) Luke 15. 20. (e) Mic. 7. 18, 19.

4.

It's by his Favour that they Live
This is the Fountain of their Joy,
They ſink when he withdraws, but by (a.)
His Strength their Mount ſtands ſtrong and high.
Hope for him then ye ſadned Souls,
With Joy lift up your drooping Heads,
This gloomy Cloud will ſoon be gone, (b.)
And blooming Light come in it's ſtead.

5.

'Tis but a Night that Weeping laſts,
The wiſh'd for Morning will appear,
Then the bright Sun with ſhining Rays,
Shall over-guild the Hemiſphere ;
Then laſting, ſweeteſt Joy ſhall come,
And pining Sorrows flee away,
When the Great Son of Righteouſneſs (c.)
Shall uſher in the Joyful Day.

6.

Then wait all Night ye troubled Souls,
With Patience till the Morning come,
He will his glorious Grace diſplay,
And ſee you ſafe conducted Home,
Where neither ſhall be Sin, nor Shame,
Nor ought that ſhall obſcure the Light,

(a.) Pſal. 30. 7. (b) Mic. 7. 8, 9. (c.) Mal. 4. 2.

No

No ſullied Garments ſhall be there, (a.)
But all the Saints array'd in White.

7.

For ſhame lift up your down-caſt Eyes,
And pore not on your preſent State, (b)
Ye Heirs of Glory! think upon
Your Joys of everlaſting Date.
See, ſee! how faſt his Chariot runs,
To haſt you to your Home above,
There will you ſee and know your Friends,
And ever live in perfect Love.

On *Heb.* 13. 5. *Let your Converſation be without Coveteouſneſs, and be content with ſuch things as ye have, for he hath ſaid, I will never leave thee nor forſake thee.*

1.

Ye who are Pilgrims to the King
Of Life, of Light and Love,
From whom they Spring
Ever afreſh, and flow,
To Saints below,
Down from his Throne above,

(a.) Rev. 19. 8. (b) 1 John 3. 2.

Clog

Clog not your ſelves with heavy Clay,
How can you bear the Lode,
And travel up the hilly Rode,
And keep the good old Way?

2.

How many Sculs lie here, and there,
And ſcatter'd Bones a Monument
Along the Rode appear!
Your Danger to prevent,
And fill up with a prudent Fear!
All Weights are Hinderance in a Race,
He that would run apace,
And win the worthy Prize,
That's ſet before his Eyes,
Muſt throw off every Weight, (*)
And beg th' Aſſiſtance of the heavenly Might.

3.

Let not that greedy Mind
Whoſe burning Itch with Gold,
Or Baggs of Silver ne're was cool'd,
Make thee a captive Slave,
To that thou ſeeks, but cannot find,
Nor Riches ever gave.

(*) Heb. 12. 1.

This World may bragg and boaſt,
To give a full Content,
But whiles we it purſue,
We bid adue
To Treaſures permanent,
And all our fruitleſs Labour's worſe than loſt.

4.

Let's be content and ſatisfied
With what we have,
And God in goodneſs to us gave,
What's beſt his Wiſdom doth provide;
No Troubles come, but what he ſends,
Nor Comforts, but ſuch as he lends;
He knows our Ail,
And what is for us beſt,
And will not fail
To withold what is ill, and give the reſt,
Which will for our beſt Benefit avail.

5.

'Tis meet we ſhou'd reſign
Our ſelves up to his Will,
Who form'd us with Deſign
Of Glory to himſelf, and will fulfill

All

All theſe great precious Promiſes,
In which his Peoples Riches are,
On which they ſafely may depend,
Which are their Comfort in Diſtreſs,
Their Guard in times of Fear,
And their ſtrong Bulwork till their Sorrows end.

6.

Rouſe up your brighteſt Thoughts
Ye bleſſed Souls whom Chriſt has bought!
And trample on theſe paultry Things,
To you of his rich Grace,
Your God vouchſafes to ſhew his friendly Face,
And ſtiles, and makes you Kings,
You were not made
For this baſe Trade,
To grovel in a World of Sin,
Mount, mount on high!
Above the Skie!
You'l ne'er look like your ſelves till then.

7.

It's he in whom you are ſecure,
That has the Promiſe made,

Who's wiſe, and knows how to fulfill,
And Powerful, to procure
What he has ſaid,
And of his Goodneſs will.
His Councel ſtandeth faſt,
'Twas always firm, and e'er will laſt,
And cannot be betray'd.
Who can perſwade him to ſuſpend
His Love and Wiſdom for a while?
Or who can bind his Hands?
'Till they his Church deſpoil?
He who the Powers of Hell commands,
Will keep his purchas'd Flock unto the End.

8.

He formes an Hoſt of what he will,
His Purpoſe to fulfill;
He makes a Souldier of a Fly (a)
His Power to magnifie;
Marches a ſwarm of Froggs to fright
A ſtubborn King,
Who did defie his Might, (b.)
And him into Subjection bring.

(a.) Exod. 8. 24. (b.) Exod. 8. 8.

9.

When e'er he has a mind
To check a daring Foe,
And give him overthrow,
And to his Friends be kind,
He then can muſter up the Stars
To carry on his Wars, (a.)
And Fight in Fauour of his Church below.
In all the Armies of the Earth,
His Purpoſes he brings to Birth
In his own Way,
His glorious Power and Wiſdom to diſplay.
He made a cackling Gooſe a Centinal,
To diſapoint the marching Gaul,
Their Councel of Surprize to nul,
And ſave the Roman Capitol.

10.

His Promiſe ſtands for ever ſure,
He never did
Do leſs, or worſe, than what he ſaid, (b.)

(a.) Judg. 5. 20. (b.) Joſh. 23. 14.

But

But all are ſafe who truſt in him,
As on a Rock for ever firm,
In him they are ſecure.
He never can
Be falſe like a deceitful Man,
He never, never, never will
Leave or forſake his own but ſtill
True to his precious Promiſes endure.

II.

He never did, he never can,
He never will
His Promiſe break,
His Friends who truſt him, to forſake,
Then happy Souls! who're on your way
To the bleſt Port above,
That pleaſant Land of Peace and Love,
This Rock of Ages make your Stay;
Caſt Anchor here, hear's your right Ground,
Tho' Winds do blow,
And furious Surges 'gainſt you flow,
Your Captain's within Call,
Who ever faithful will be found.
The Harbour's near,
Then do not fear,
But to his Hands commit *your All.*

On *Canticles* 2. 14. *Untill the Day break, and the Shadows flie away, turn my beloved, and be thou like a Roe, or a young Hart upon the Mountains of Bether.*

1.

Flee Shadows! flee away!
Here make no ſtay,
No longer can I brook,
Thoſe Clouds that be,
'Twixt him and me,
Thoſe Symptoms of his angry Look.

2.

O when will Phoſpher riſe
On waiting Eyes!
And haſt the loit'ring Light,
That Lovely Day
May ſpring away,
And chaſe thoſe gloomy Shades of Night!

3.

Turn my beloved one!
Return again,

Thy Face no longer hide,
If thou denie,
I faint, I die,
Thy Preſence is my pleaſant Guid.

4.

Be as young Hart or Roe,
That ſwiſt does go,
On *Bether*'s Spicy Hills,
O haſt away!
O do not ſtay!
My Heart with Grief thine Abſence fills.

5.

Benighted Souls bemone
Thy preſence gone,
The which they ſo much need,
Say lovely One!
I Come, I Come,
So ſays my Soul, *Lord come with Speed.*

On *Philip.* 1. 23. *For I am in a ſtrait betwixt two, having a deſire to depart, and to be with Chriſt, which is far better.*

1.

How long! dear Lord how long!
Wilt thou prolong,
And the kind Hour delay!
Run ſwifter ſtill
Thou poſting Wheel
Of Time, and haſt the joyful Day.

2.

When that glad Hour ſhall come,
Groans will be gone,
And ever ceaſe all kinds of pain,
Sorrows ſhall flie, (a.)
And Grief ſhall die,
And Sin the worſt of Foes be ſlain.

3.

Take Courage then my Soul,
Let no Controul
Of this Worlds Sorrow, marre thy Peace,
'Twill not be long,
E'er thou among,
The joyful Throng ſhall have a Place.

(a.) Rev. 21. 4, 27.

4.

See with what haſty ſtrides,
Thy Time now ſlides,
And how thy Sands do mend their pace,
A few Days more,
Will bring thee o're,
The Troubles of thy toilſome Race.

5.

Mean while with patience wait,
Th' appointed Date,
That God thy Soveraighn Lord has ſet, (a.)
Thou ſhalt not ſtay
Longer One Day,
Than He his Will on thee compleat.

6.

Then be not thou diſmay'd,
Nor ought afraid,
Of what thou meets with in thy Way,
Since *Home is near*,
Diſmiſs thy Fear,
And make thy God thine only Stay.

(a.) Job 14. 14.

7.

O how bleſt Souls above,
Do live in Love,
In perfect Concord, without Sin!
No Strife comes there,
No Room for Fear, (a.)
Nor ought that's ill can enter in.

8.

Thus with an endleſs Joy,
Which ne'er does cloy,
The River there runs ever freſh,
As Chriſtal clear,
The Streams are there, (b.)
Which living Springs the Saints refreſh.

9.

The conquering Lamb whoſe Blood
Bought all the good,
Which Souls in Glory do receive,
Shews there his Face
In free Converſe,
Thus all the Saints in Heaven live.

(a,) Rev. 21. 27. (b.) Rev. 22. 1.

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Thus all the Saints in Heaven live.

(a.) Rev. 21. 27. (b.) Rev. 22. 1.

10.

Who would not then be there,
And have a Share,
In that bleſt State of Light and Love?
This World of Sin
The Nurſe of Pain,
For ever quit, and live above?

11.

To the bleſt Three in One,
To God alone,
Be Honor, Glory, Bleſſing, Praiſe, (a.)
Let Saints adore
Him ever more,
All endleſs, everlaſting Days.

(a.) Rev. 19. 1.

FINIS.

An APPENDIX to the foregoing Paraphraſe.

Moſt eſpecially relating to Chriſtians in proſperous Circumſtances, &c.

MY Chriſtian Reader may conſider, that whereas I have directed my ſelf in the Epiſtle ſtanding before the Paraphraſe on ſeveral Texts foregoing, almoſt, if not altogether wholy to the poor ſtraitened and diſtreſſed Members of Chriſt's Myſtical Body, as being my near Neighbours, and with whom and their Circumſtances I am moſt intimately acquainted, and thereby induced to ſpeak more freely and more feelingly to them, from my own ſenſe thereof, and may more probably adminiſter ſomething ſuitable to them, from my long Experience of the ordinary Temptations which attend them, and comfort ſuch ſorrowful Spirits with the ſame Comforts, wherewith (I hope I may ſay) I have been comforted of God, yet well knowing, that all other good Chriſtians, whatever and howſoever their plentiful Circumſtances may be, in reſpect of their Confluence of Riches, Honor, and all other Acceſſions which may dignifie their Worldly State, and alſo notwithſtanding all the true regard they

10.

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And have a Share,
In that bleſt State of Light and Love?
This World of Sin
The Nurſe of Pain,
For ever quit, and live above?

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Let Saints adore
Him ever more,
All endleſs, everlaſting Days.

(a.) Rev. 19. 1.

FINIS.

An APPENDIX to the foregoing Paraphraſe.

Moſt eſpecially relating to Chriſtians in proſperous Circumſtances, &c.

MY Chriſtian Reader may conſider, that whereas I have directed my ſelf in the Epiſtle ſtanding before the Paraphraſe on ſeveral Texts foregoing, almoſt, if not altogether wholy to the poor ſtraitened and diſtreſſed Members of Chriſt's Myſtical Body, as being my near Neighbours, and with whom and their Circumſtances I am moſt intimately acquainted, and thereby induced to ſpeak more freely and more feelingly to them, from my own ſenſe thereof, and may more probably adminiſter ſomething ſuitable to them, from my own Experience of the ordinary Temptations which attend them, and comfort ſuch ſorrowful Spirits with the ſame Comforts, wherewith (I hope I may ſay) I have been comforted of God, yet well knowing, that all other good Chriſtians, whatever and howſoever their plentiful Circumſtances may be, in reſpect of their Confluence of Riches, Honor, and all other Accellions which may diguiſe their Worldly State, and alſo notwithſtanding all the true regard they

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may have for the Sovereign Lord of the World as their great Benefactor, and the Concern they may have alſo for their poor Brethren, and the Worſhip, Cauſe and Intereſt of Chriſt in the World in all the various branches thereof, yet notwithſtanding all the forſaid Conſiderations, even ſuch highly favoured Perſons, are alſo liable to manifold great Afflictions, cruciating Troubles and vexatious preſſures diſpoſed of to them by their gracious and wiſe God, and tender Father, for various great, good, and happy Ends and purpoſes, of which are many full Inſtances in the holy Scriptures, and of which we have many lively Examples which occur to our Obſervation, for it is the way that the gracious God takes with every Son whom he receiveth, to correct them in one kind or other, and tho' he will not, nor does not ordinarily correct thoſe of his Children whom he dignifies in the World, with the ſtraits which the poor of his Family are ſurrounded with, yet, he has other ways and methods wherewith to chaſten and correct the greateſt and moſt dignified of his Children, and that many times by ſuch violent Storms and Tempeſts as blow over the poor, who like low Shrubs feel not the Hurricanes that ſhatter the moſt lofty Oaks, and ſtouteſt ſpreading Elms.

I hope therefore, that ſuch Chriſtians as are in a high Station in this World, will not think me troubleſom to them, if I remember them of the unſteadineſs of their State, and the variety of Diſtreſſes they are obnoxious to.

In

In order to do this, I shall give several Scripture Instances, of great and good Men, who yet notwithstanding, were under variety of Afflictions and pressing Distresses.

I shall give an Instance hereof in *David* the King of *Israel*, who had this noble Character given of him, that he was a Man after Gods own heart, and yet notwithstanding, we find him to be a Man of great Troubles and Distresse, particularly in the Case of *Joab*'s slaying *Abner*, which went so near him, as he wept over him when he was buried, and his People with him, and acknowledges himself *weak though anointed King, because of the Sons of Zeruiah who were too strong for him*, 2 Sam. 3. 32, 39. And also again, in the Case of his Son *Absalom*'s killing his Brother *Ammon*, how is *David* hereby distressed? when upon the first broaching of the News, Tydings is come to him, *that* Absalom *had slain all the King's Sons, and there is not one of them left, then the King arose, and tore his Garments, and lay on the Earth*, 2 Sam. 13. 30, 31. and when the matter was fully known, that only *Ammon* was dead; yet it was matter of great Grief to him that one of his Sons should Conspire and effect the Death of another, insomuch as it is said v. 36. *that the King and all his Servants wept very sore*. And also again, in the Case of *Absalom*'s unnatural Rebellion against him, and that all of him his beloved Son that followed them on, what a trying dispensation was this to him! which forced him to flee for

he [illegible] out of the City *Jerusalem*, and leave it to his rebellious Son to revil in, and abuse his Concubines in the sight of all *Israel*, ch. 16. v. 22. and this also exposed him to the rude carriage of *Shimei* in cursing him, and casting Stones and Dust at him and his Servants, ch. 16. and to conclude this sad Scene, the Death of his Son whom he so much doted on, and concerning whom he had given such a strict Charge to all his Generals to deal gently with him, yet after all this Intimation of bowels in *David* for his Son *Absalom*, *Joab* has no Regard to the Charge given him, but slays him with all possible haste, when directed to him, and throws him into a Pit, heaps Stones upon him for his Burial, and then sends *David* Tidings of the Victory obtained, which was received with great Lamentation by the King, in so much that he expresses himself with the most hearty Sorrow for him that he was capable of, *O my Son Absalom, my Son, my Son Absalom, would God I had died for thee, O Absalom, my Son, my Son*, 2. Sam. 18. 33. And when this great and good Sang comes to consider the many Troubles he was attended with, he acknowledged himself *poor and needy*, but yet he had this comfort in himself, that he could say, *the Lord thinketh upon me*, Psal 40. 17.

Another Instance of this we have in *Solomon* the Son of *David*, notwithstanding all his confluence of Riches, variety of Pleasure, accomplishe Heroins, famed Wisdom, and admired Knowledge which he had arrived at above the Rank

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Glories of Mortals, which made him the wonder of the inferior World, and the Admiration of forreign Princes, and brought the Queen of *Sheba* from her own Court to see his Magnificence and know the certainty of that great Character which she had heard of him, which she finds true, to her full satisfaction, and to exceed the Report she had heard of him; yet when he comes to summ up all his State and Grandeur, all his variety of Pleasures which he had heaped up for himself, and all the Enjoyments that he was furnished with, he could make no more of all, than to be vanity, a poor insignificate Cypher, an empty nothing. Vanity, worse than Vanity, vexation of Spirit.

A Third instance hereof we have in *Job*, of whom is given a very great Character by God himself, that he was a sincere upright hearted Man, and as to his State in the World, he was the Master of a numerous Family, consisting of Ten Children and a very great Houshold, possessed of a very great Substance, in greater and finer Cattle, so that he was the greatest Man of all the Men of the East, none like *Job*, as we find it recorded of him ch. 1. 1, 2, 3. and yet we find this great and good Man, to reduced, and emptied of all his State, that it is become a proverb to say, *as poor as Job*, and he is brought to that Anguish of Spirit which was so much an over-match for his Patience, that he curses the Day of his Birth, and is censured by his mistaken, tho kind Friends who came

came to comfort him no better than an Hypocrite, which fo very ill affected him upon him, aggrivated his Sorrows, and of whom he complains, when he calls them, *miserable Comforters are ye all*, ch. 16. 2.

And as we have the Scripture Instances of these three great and good Men already mentioned with many others we find there, so I doubt not but we have many lively patterns of great and rich Men, Men in great Honor, in great Power, Men of great Parts, and some of great Grace too, who are under great Difficulties and Afflictions, from the weighty Dispensations they are by the Providence of God whelmed under, and from the Chains of which all their Wealth and Honor cannot releafe them, as for Instance, how many Persons of great Rank and Quality, are rackt with the Torture of the Gravel and Stone? or kept close Prisoners by a troublesome and tedious visit of the painful Gout? neither of which hardy and stubborne Scarjeants will accept of a Bribe of 50 or 100 Guineas to discharge their Prisoner, or so much as suspend the full Execution of their Orders, before their great Commander who set them on, shall call them off from a further prosecution.

How frequent is it to see Men that make a great Figure in the World, that are great Merchants and Trade into many Parts of the World, and have prodigious Stocks to carry on their Concerns, to meet with great Losses and Disappointments, which give them a Check in their Enter-

Enterprizes, either by Losses by Shipwrack, Ship and Cargo goes down into the Belly of the raging Sea, and it may be a hopeful and beloved Son swallowed up by the insulting Waves, or it may be an unfaithful Agent abroad makes a Prey of his Master who intrusted him, or the devouring Fire may strip him of his stately House, and rich Furniture, He, his dear Spouse, and beloved Children narrowly escape, whiles a great part of his Merchandize are in a Flame in his Warehouses and Cellars, or he may lose considerably by dishonest, or incapable Chapmen who are under such Disapointments which render them so, by what they have met with in their Course of business.

Further, how common is it for Gentlemen of great Estates, to be incumbred with vexatious and chargeable Suits at Law, bereaving them of that Tranquillity of Life they formerly enjoyed before they were Masters of such Possessions.

And again, how many honest and indulgent Parents, who, by God's blessing upon their Industry and Frugality, have acquired very considerable Estates and Stocks for their Sons, and Portions for their Daughters, and after all their Hopes, live to see themselves sadly disappointed, all wasted by Extravigent Living, their poor Daughter glad to betake herself for shelter under the Wings of her Parents, and they forced to relieve her and her pretty Children, to their great Sorrow, but yet allay'd with the [illegible] of Joy, they have in the sweet Company of their fawning and prattling Babes [illegible]

Add to all this, The Strife and unhappy Differences that are in Families by proud, haughty and furious Spirits: the Husband Lording it over the Wife, with a rugged and Austere Dominion, a sower Countenance, a rough Carriage, and dispising of soul Language, which *Solomon* condemns, *Prov.* 26. 21. and the Wife by her proud and unseemly Deportment to her Husband, urging him by continual wranglings, scornfull Looks, and it may be, so forgetfull of her Duty, as to give him base Names, unworthy of the Station God has set her in, this puts in into Disorder and has many mischievous Consequences, and it is very probable that the great King *Solomon* had some experimental knowledge of these Disorders because he knows himself in such Terms, as if he had a fellow-feeling of these Vexations, by the fancy and malepert Language of some haughty Dames among the unparalled Number of Wives and Concubines which he took to himself, and which led him into Idolatrous practices, and for which God rent the Kingdom from his Son, as we read at large 1 *Kings* chap. 11. and in his Book of Proverbs, he gives us to know, and that as it seems from his own Observation, what was such a perplexing Molestation, and grievous Disturbance in a Family, as in *Chap.* 21. 9. where he tells us, *it is better to dwell in the Corner of a House top than with a brawling Woman, and in a wide House* and again *Ch.* 24. 25. we have the same words, and again *Ch.* 27. 15. a continual dropping in a very rainy Day, and a

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contentious Woman are alike, so that we may safely conclude that the good Man that has this Calamity to grapple with, has need of abundance of Patience and Support from God to help him through this thorny Wilderness, and it is a bad Sign upon either Man or Woman who are of that Proud, Imperious Spirit that carries them headlong into such furious Language and Deportment as before reflected on by the Royal Preacher, and we are here to observe that there is no allowance given to Persons of any Rank or Quality, but the Instruction with the Reproof it carries in the Bowels of it, is of equal Force to all, whether high or low in their present Station. And the Apostle *James* preaches the same Doctrin, when he tells us *Chap.* 1. 26. *If any man among you seem to be religious, and bridleth not his Tongue, but deceiveth his own heart, this man's religion is in vain.* So that the Man thus decypher'd, be he great or small, let him pretend to what Knowledge in Religion, and to what other Attainments, he will, or can, yet he does no better than deceive his own Soul, and the Apostle declares without any Reserve, his Religion is vain; and here we may take Notice of what the Apostle says of this unruly Member, *viz. that we ought to bridle it,* to do with it, as we do with a headstrong Horse, as he further tells us using the Comparison, *Chap.* 3. 3. thus are we to do with our Tongues, to put a strong Guard upon them, to go to God and beg Strength from him, to keep our Hearts, and to keep our

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Tongues, and to humble our ſelves before the Lord when at any Time this unruly Member *ſets on Fire the Courſe of Nature, and is ſet on Fire of Hell, Chap. 3. 6.* and freely to acknowledg the wrong we have done them whom we have reproached, abuſed, or by any unchriſtian Language vexed thereby, and this we will do, if we come up to what the Apoſtle here intends by *bridling the Tongue*, and not to juſtifie our ſelves, or extenuate the Crime, or ſtudy to excuſe it by devolving it on others as giving the provocation, which is often pretended tho' unjuſtly for the furious breaking out of Paſſion, for the Word of God admits of no ſuch Shifts, but tells us, that *from the Abundance of the Heart, the Mouth ſpeaketh, Luke* 21. 14. it is from that wicked, proud, unmortifi'd Principle in the Heart, that the Tongue poures out ſuch a Flood of Fury, that like a ſtrong Torrent carries all before it.

I have been the longer on the particular Grievance by the Tongue, becauſe I am perſwaded it is ſuch a common promoter of Miſchief in the World, and I doubt not but many good Chriſtians of all Ranks and Qualities find it to be ſo, to their great Affliction, and the Bane of their Familys Peace and Tranquility, and therefore hope no ſerious Chriſtian will take it ill that I give theſe juſt, free, and neceſſary Remembrances about it.

And beſides the aforeſaid, There are other great Troubles to many Families, as by untoward and

and rebellious Children, the unfaithfulneſs of Friends confided in, the Departure and Death of ſuch as have been found faithful and very uſeful by a long Experience, the vexation that comes by deceitful and ill-natur'd Servants, to all which ſad Circumſtances, thoſe that are of great Rank and Quality in the World are liable, as well, and as much, as thoſe of a meaner Station, and therefore ought with them to have their due Conſideration.

And there are ſtill many more Troubles that attend Perſons of great Quality, ſome of them want Children to poſſeſs after them, ſome of them have Children, but want an Heir to bear up their Name, or the Eſtate may be ſo diſpoſed, as the *Honor* and *it* may together diſcend to a remote Branch of the ſame Name, ſome have many Children, but they drop one after another till all be gone, ſome diſtreſſed by the Death of a dear and worthy Lady, or the Lord, or Gentleman of the Family, may be ſore afflicted by pining Sickneſs contracted by haſty living in his youthful years, and many other innumerable Troubles may attack the Perſons of greateſt Rank in the World, as well as the pooreſt Chriſtians.

And to draw towards a Cloſe of this melancholly Subject, Some in great Places of Honor, Profit and Truſt, are thereby made the *But* of Envy and malicious Deſigns, and there are many Inſtances in our Hiſtory, of worthy Patriots and great Defenders of our Religious and Civil Li-

ties, who have fallen a Sacrifice to the ſtick-ler's for Rome, and Arbitrary Power, for their ſteady Adherence to the true Principles of Loyal-ty and Security of their Country; whoſe honou-rable Names will ſtand bright in the Records of our Hiſtory for late Poſterity to imitate their Example, when the Name of their wicked Ene-mies ſhall rot, and ſtink like Carrion in a Ditch.

And to conclude the ſeveral Affective Caſes which attend great and good Chriſtians, we may conſider, that there are many late Inſtances of Perſons of great Quality and ſome eminent Merchants and Citizens of this renouned City, as alſo of moſt, if not all the other Counties in *England*, and many of them juſtly reputed for Perſons of ſober Converſation, and ſound Chriſti-anity, yet notwithſtanding, have been drawn in by deſigning Men, who to make their own Mar-ket of their credulous Inquirers, decoy'd 'em into Danger, while others who followed the *common Cry* which then ran through the Nation, and with too eager a deſire to be Rich on a ſudden, as well as their Neighbours, ran in Companies to the Net, and the place where the amuſing *Bait* lay, was ſo crowded on all ſides, that it be-came a difficulty to be *diſpatcht with Expedition*, and great Perſons ſo ſtockt the Streets with Coaches and Footmen, as made it troubleſom for other Perſons to get along, and there was ſuch a Throng within and without, as made many Pru-dent conſidering Men wonder at the Infatuation that had poſſeſſed the Nation, and that ſo many

Way

Wary Perſons of their Acquaintance ſhould run headlong into the Trap, and as it afterwards appear'd, made haſt to be undone, and while they had an Itch for immenſe Gain, and propoſed, if not promiſed themſelves, Heaps of Gold, and were thoughtful where and how to beſtow all their expected Treaſure, were ſadly diſapointed. ſome with their Families (for the preſent at leaſt) utterly ruin'd, and many more ſore diſtreſſed, and greatly humbled, I am ſorry that there is ſuch juſt Occaſion to bring theſe things to the ſorrowful Remembrance of ſome good and generous Chriſtians, whom I know were great ſufferers in the common Calamity, which they have been ready to acknowledge with a becoming Chriſtianable ſence thereof.

Thus I have with great Freedom, and I hope without juſt occaſion of Offence to any, inſtanced in many particular Caſes, whereby the Soveraign Lord of the World uſes to afflict and diſtreſs great, and good Men, as well as Chriſtians of a lower Station.

And now that I may bring this Appendix which I intended more eſpecially to regard the Chriſtian whom the Lord has favoured with a Confluence of the Things of this Life to a full Concluſion, I hope no ſerious Chriſtian ſo favoured of a good God, will take it amiſs, if I offer ſomewhat at the gracious Ends of God in his dealing thus with ſuch of his Children as above conſidered, in which Concern I purpoſe to uſe Brevity, and humbly conceive, they may be ſuch as follow.

1. That

1. That he may remind them of their fickle and uncertain State, for indeed such is the frailtie of the Flesh, that we are prone to forget what feeble Creatures we are when all things go with us according to our carnal Appetites, and nothing disturbs our temporal quiet, and therefore it pleases God of his Grace to bring his Children under Afflictions in one kind or other, that he may bring them to a sence of their brittle, frail Estate. Thus good King *David* in his Prosperity concluded, he should never be moved, but he presently retracts his vain Confidence, for in the next verse, he cries out, *thou didest hide thy face, and I was troubled*, Psal. 30. 6, 7.

2. God is pleased to Afflict his Children that are of great Quality and Riches in the World, that he may convince them where their best and most durable Riches are, that he may beat them off from the false Opinion that most Men of the World have entertained, who are saying, *who will shew us any good?* who will tell us how to improve our Estates, who will tell us of a good Purchase to be made, where we may lay out the thousands of pounds we have had by us for several Years without any Employment of it, who will tell us how to confirm to our selves and Families such Acquisitions of Honor and Grandeur as we see such popular Persons of Quality have arriv'd at? but that they may say with the good Psalmist, *Lord lift thou up the light of thy Countinance upon us, thou hast put gladness in my Heart, more than in the time, that their Corn and their Wine increased,*

increaſed, Pſal. 4. 6, 7. God of his rich Grace brings ſuch of his Children as are great in the World, by his Afflicting them, from this falſe Notion, and to ſet a value upon the light of his Countenance above their Eſtates and Riches in the preſent World.

3. That he may convince them of their Inſufficiency and Weakneſs to bear up againſt his Afflicting Hand, and to bring them to himſelf for ſupporting Grace.

4. That he may oblige them to value themſelves more on the Account of their Relation to God as their God, their Intereſt in Chriſt as their Saviour, their Title to the Covenant and the great Bleſſings contained in it, than on Account of all their Pomp and Greatneſs in this deceitful World. The great and good King *David*, the ſweet pſalmiſt of *Iſrael* did thus under his Affliction, he could ſay notwithſtanding the Diſorders he found in his Houſe, *although my Houſe be not ſo with God, yet he hath made with me an everlaſting Covenant, ordered in all things and Sure, and this was all his Salvation*, 2 Sam. 23. 5. he valued more his Intereſt in the Covenant, this well ordered, eſtabliſhed, this ſure Covenant, than his being King of *Iſrael*, and it is a valuable Mercy and great and honourable Privildge God confers upon great Men in the World, when by any Chaſtiſement upon them, he brings them thus to account as *David* did.

5. That he may hereby have more of their Company in their hearty and fervent Addreſſes

to him, he knows how apt they are to forget him in the full Enjoyment of Temporal Favours, and nothing to disturb them, to be like *Jesurun*, *Deut.* 32. 15 *but* Jesurun *waxed fat and kicked, thou art waxen fat, thou art grown thick, thou art covered with fatness, then he forsook God that made him, and lightly esteemed the Rock of his Salvation.*

6. That he may wean their Affections from present Enjoyments. God knows how prone Persons that live at ease, and have all things in the World as they would, are to take up with these things, and could be content to dwell here, but God has better things in Reserve for his Children than the best Entertainment they find here, and therefore he imbitters this World to them by some troublesome Dispensation or other, that he may blunt the Edge of their keen Affections to present things, and wean them from what they have too much doted on, and in this Case, he does as the tender Mother, or careful Nurse does, when she has a mind to wean a Child, she applies to the bitter thing or other to the Breast, that the poor Child who is naturally unwilling to forego it, may be weaned from it, thus does God with his Children, he lays them under some bitter, distressing Affliction or other, that he may take off their fond Affections from things which are seen, to their Inheritance above which is kept for them in safe Hands, *and is incorruptable, undefiled and that fadeth not away, reserved in Heaven for them*, 1 Pet. 1. 4.

7. That

That they may Share with their poorer Brethren in the Comforts wherewith God uſes to Comfort his Afflicted Children, for ſuch is the tender Love of a gracious God, that he reſerves the *beſt* Things for the *worſt* Times, he knows when they have moſt need of the ſpecial Comforts he has laid up and reſerved for them, and then he brings them out, as Cordials to ſupport their fainting, drooping Spirits, he deals with them herein as a tender Father with a weak ailing Child, then it muſt have a particular Care and Concern ſhewn for it, the other Children in reſpect of it muſt be neglected, and the poor weak ſick Child muſt have a more particular regard ſhown to it, now, above what it uſed to have, and all propper Means uſed to comfort and ſupport it, thus does our heavenly Father with his Afflicted Children, for he will not ſuffer himſelf to be out-done in any Acts of Love and Kindneſs by the moſt tender and indulgent Father, or Mother of greateſt Affection.

8. The Lord is hereby pleaſed to let them know that he deals with them as with Children, and with all his other Children. For this is his uſual way, as we find *Heb.* 12. 6. *for whom the Lord loveth he chaſteneth, and ſcourgeth every Son whom he receiveth.*

9. That he may try, exercife and improve the Graces of his Spirit in them, God had this good End in leading *Iſrael* about in the Wilderneſs to the Land of Promiſe, it was *to humble them, to prove them, to do them good in their latter [illegible]*

Deut. 2. 6. *he led them about, but it was to inſtruſt them*, Deut. 32. 10. to teach them many good and profitable Leſſons, that he might give them ſuch evident and clear Examples, of his Care over them, and power for them, and engage them to truſt him in new Difficulties, by former Experiences of his former Deliverances, which is left as a ſtanding Pattern for all after Generations to look on. And tho' it was a very crooked, a to and again way, that he led them, the moſt crooked Journey that ever was gone, yet it is called *a right way*, Pſal. 107. 7. *he led them forth by a right way, that they might go to a City of Habitation.*

10. That he may learn them to ſympothize with, and extend their Compaſſion to their poor Brethren, who are pincht with preſſing Straits, while they rowl in Plenty. God has not given Great Men their Riches and Revenues, their Lordſhips and Manners, to pamper and indulge them with Nicities in Meats and Drinks to pleaſe their curious Palates, nor to glitter and ſhine in gorgious Apparel, while their poor Brethren and Siſters, Members of the ſame myſtical Body of Chriſt which they profeſs to be of, as well as they, go with empty Bellies, and ſhivering Backs, for want of the meer neceſſaries of Life to ſuſtain them, much adoe to keep them and their poor Children from ſtarving, but that they who are thus highly favour'd by the Soveraighn Lord of the World, ſhould carefully diſcharge the great Truſt he repoſed in them, in as much as

he

he has made them who are Rich, their poor Brethrens Purſe-bearers, the keepers of their Caſh, that the poor of his Family may be ſupported, by the Rich of the ſame Houſehold of Faith, which is a very natural Efflux from the Relation that they ſtand in to one another, for indeed it coſt Chriſt Jeſus as much to make the poor *his own*, as to make the moſt wealthy of his Children to be ſo, and they are all alike dear to him, and they muſt be Companions together in Glory, and the poor have a juſt Right and Title to a competant pittance out of the Revenues of their Rich Brethren, reſerved by the Soveraigh Lord of the Mannor of whom they hold, as a Rentcharge, and this *Jure divino*, by Divine Eſtabliſhment never to be diſanulled, ſo long as any of Chriſts Members ſhall need it. And it is a high Honour that the Lord Jeſus conferrs upon them whom he puts into a Capacity, and withall gives them Hearts, to ſupport his poor Members, in as much as he takes it as done to himſelf, as he does alſo the Neglect of his Members, as a Neglect of himſelf, and his proceedings in the final Judgment ſhall be accordingly, as he fully declares, *Mat.* 25. 31. *to the end.*

And as this juſt and honeſt diſcharging of their Duty is ſo acceptable to Chriſt, and ſo honourable to themſelves, ſo alſo there is this further Conſideration, which may be of ſome weight with them, and that is, that they hereby put their poor Brethren under juſt Obligation to pray for them, and ſurely this may be ſome Encourage-

ment to them in the faithful diſcharge of their Truſt, that they ſhall hereby put their poor Brethren whom they comfortably ſupported, under an Obligation to pray for them and theirs. And indeed it is what their own grateful ſence of their Duty will ingage every ingenious Mind in, *viz.* to uſe their Intereſt at the Throne of Grace in behalf of their kind Benefactors, that the God of Grace would bleſs them in their Perſons, in their Children, and other dear Relations, in their Families, and in all their Concerns of a Temporal, Spiritual and Eternal Nature; and it would be a black Character of the odious Sin of Ingratitude both towards God as the Author, and towards good Men as the Inſtruments *He* directing and working by them for a poor Chriſtian when comfortably ſupported, not to plead with God in behalf of his kind Benefactors, who ſeaſonably and chearfully ſupplied his Caſe, nor to bleſs God for them. And as matters of this Nature occur to the Obſervation of the diſtreſſed Chriſtian, and ſometimes in a ſurprizing way that he looked nor for, he is then under a ſpecial Obligation to acknowledg the Hand of God diſpoſing them to his Favour, and to retain a grateful Remembrance of his kind Benefactors, by his frequent Addreſſes to God in their Behalf at the Throne of Grace.

I have been the longer upon the Subject of this Particular, becauſe as I humbly conceive the ſeveral Duties inſtanced therein, both relating to the Rich and Poor of God's Family, are

are equally and reciprocally juſt and due by Divine Settlement.

11. God brings Afflicting Diſpenſations on ſuch of his Children as are in great Circumſtances in their Temporal Enjoyments, that they may have ſomewhat from ſuch Diſpenſations of God towards them, wherewith to anſwer a tempting Devil when he forms a Temptation againſt 'em, to diſcourage them as to their Spiritual and Eternal State, from the Fulneſs and Proſperity of their Temporal; and I doubt not but there are ſome *good* and *great* Perſons as to their preſent State of Life, who meet with Temptations from a buſy and malicious Enemy of this kind, "ſaying "They could not with any Colour of Reaſon, "lay Claim to any ſhare in the great Things "contain'd in the Promiſes, for a future State "of Bleſſedneſs, becauſe of their preſent Con-"fluence and State of Grandure in the preſent "World, that indeed there is ſuch a happy "State in the other World, but it is for a ſort "of *Poor and Afflicted People*, that have lived "depreſſed with many Straits and Troubles, and "not for ſuch as them, who have lived all along "in a State of Eaſe and Plenty, and therefore "they need not expect that they who were in-"volv'd in the ſame ſtate of Sin and Miſery "with the reſt of Mankind, ſhou'd be freed "from all manner of Sorrows and Troubles here, "and have a Conflux of the Joys of Life to "tumble in, and after all their State here, to "be received into Glory in the Realms above,

when

" when as Chriſt himſelf has ſaid, that all his " Diſciples *in this World ſhall have* Trouble, and " after him the Scripture declares, that God " *Scourgeth every Son whom he receiveth*, and that " *ſuch as are without Chaſtiſement whereof all are* " *partakers, they are Baſtards and not Sons*, Heb. " 12. 6, 8. and therefore, though it may be that ſome rich Chriſtians may be free from the Troubles of the World in ſome one Part of their Life, ſo that the wily Enemy may from thence take occaſion to aſſault them as aforeſaid, yet God will have them to be under great and ſore Troubles, in ſome other Part of their Life, that they may have wherewith to anſwer the Devil in ſuch his Temptations before their *exit*, and ſhall find that they cannot ſteal away to Heaven all on the Lee-ſide of the Hedge, but ſhall have ſome ſhare in the Troubles of this Life with their poorer Brethren.

12. To conclude, God deals thus with them that he may thereby fit them for Glory, that he may *make 'em meet to be partakers of the Inheritance of the Saints in Light*, Col. 1. 11, 12. that he may bring them into Conformity to Chriſt Jeſus their Head, both in his Sufferings and Glory, 1 Pet. 4. 13. but rejoice in as much as ye are made partakers of Chriſt's Sufferings, that when his Glory ſhall be *revealed, ye may be glad alſo with exceeding Joy*, and I doubt not, but there have been many good, and great Men who have born a noble Teſtimony for Chriſt Jeſus their Lord and King, in their firm Adherence to his perſe-

perſecuted Cauſe and Goſpel, and have ſealed the ſame with their Blood, and have herein left a worthy Pattern for their Succeſſors to imitate.

Thus I have according to my Capacity, and I hope I may ſay with an honeſt Deſign, addreſſed my ſelf to the poor ſtraitned Believer, and to the Chriſtian in a Proſperous State in the World, to the one, in the Epiſtle, and to the other in the Appendix, which I did not think to be concern'd about, till I had finiſhed what ſtands before it, but when I conſidered, that the Rich as well as Poor Chriſtians, might be in many ſad and ſorrowful Circumſtances, I thought that even ſuch might reap ſome ſuitable Relief from the Paraphraſe on the Texts, as well as their poorer Brethren, and therefore, I attempted for their ſakes more eſpecially, to do what I have done in the ſaid Appendix. and indeed there are ſome Conſiderations, that put Rich Men under greater Diſadvantages to bear Afflicting Diſpenſations, than their poor Brethren, and that even from the fulneſs of what they enjoy, I ſhall inſtance in the 2 following.

1. In that the Chriſtian in poor and low Circumſtances, is more enured, and more intimately acquainted with Straits and Diſtreſſes than the rich, and it being that Condition of Life which he is beſt and moſt acquainted with, it becomes more Natural to him, and ſo nor ſo frightful; but on the other hand, the Chriſtian that has lived in Plenty and Proſperity all his Days, and never

never knew what it is to be reduced to any Straits, or feel the weight of Diſtreſs, in any kind, if at any Time the Scene change with him, and he be overtaken with ſome unuſual preſſing Providence, that bereaves him of what he took moſt Pleaſure in as the Happyneſs of his Natural Life, this ſurpriſes him, and is very frightful to him, and that from his diſaquaintance with the Troubles that the poor Chriſtian is enured to.

2. In that the remainder of unmortified Corruption in the Rich and Dignified Chriſtian, makes it harder for him to bear quietly the Afflicting Diſpenſations of God, and to be ſtill when the Soveraighn Lord whelms him, under ſome vexing and diſtreſſing Troubles, he has lived in a Confluence of all deſirable things to gratify his ſenſual Appetite, for a Series of Time without moleſtation, and now to be reduced to any Straits by ſuch a ſudden unexpected way as has befallen him, this grates him Sore, and beſides, he may under his preſent reduced Circumſtances, meet with ſome uncommon Affronts and Diſeſteem, and that among ſuch, as it may be were formerly his Admirers, and this makes it harder for him who uſed to be *courted*, to be now, as he counts, *ſlighted*, than for a poor Man though he have the ſame Corruption of Nature in him, yet not being ſo much endangered by the fuel of Worldly Grandeur, which often puſhes great Men into Danger he is not ſo liable to take as an Affront as a rich Perſon is, and therefore I verily believe that a poor Chriſtian in reſpect of Safety in his Paſſage through this rugged Wilderneſs, has the better of it, which made good *Agur* to requeſt of God a middle Station as being moſt ſecure, when he ſaid, Lord *give me neither poverty nor riches, feed me with food Convenient for me*, &c. *Prov.* 30. 8, 9.

Dec. 20. 1723.

FINIS.